

# The CATHOLIC

BOOK AND MAGAZINE



VOL. I

NOVEMBER, 1936

No. 1

The Value of My Faith	1
Catholic Art at the Capitol	5
Books As Shopping Stems for Boys	7
Blind Marriage—Unholy Tragedy	10
The Church and World Peace	12
A Word on Ecclesiae Catholice	13
Catholic Character Training	17
Modern Martyrs in Germany	18
Confessions, Sage of China	21
Let's Co-Operate	26
The Christian Foundation of Good	27
May the Early Christian Sing	30
In Preparation for Communion	32
Personal Experiences with Christ	35
The Catholic Priest	38
A Passage of History in Rome	39
The Dignity of a Christian	41
The Missionary Spirit	42
Man's Heritage	45
The Library of the Mass	46
The Religious Revival in Spain	50
Are We Really Learning?	53
Forgetting All Things	55
Down with the Wind	57
The Language of the Church	58
The Church in Texas	59
Some Objections to Study Clubs	62
A New Peak of Spiritual Prosperity	64

Five per copy

The Golden Thread  
of Catholic Thought

\$5.00 per year

# THE CATHOLIC DIGEST

To the man of robust and healthy intellect who gathers the harvest of literature into his barn, thrashes the straw, winnows the grain, grinds it in his own mill, bakes it in his own oven, and then eats the true bread of knowledge, we bid a cordial welcome.

*Sousley.*



*Editor*

REV. PAUL BURGARD

*Managing Editor*

REV. LOUIS A. GALE

*Business Manager*

REV. EDWARD F. JENNINGS



Application for entry as second-class matter is pending.

THE CATHOLIC DIGEST

Chancery Building

St. Paul, Minnesota



Copyright 1936 by The Catholic Digest, Inc.

# The CATHOLIC

BOOK AND MAGAZINE



---

VOL. I.

NOVEMBER, 1936

NO. 1

---

## The Value of My Faith

By Mary O'Neill

Condensed from *Ariston*, College of St. Catherine

I HAVE always been a Catholic. For twenty years I have lived calmly in the Catholic Faith, never doubting its truths never questioning whether another Church might be more Christ's. I do not claim this constancy as a virtue. I have been a Catholic very much as one is a Republican or a Democrat—because my parents were.

For twenty years nothing had happened to shake my faith. No serious doubts had troubled me. And since it had never occurred to me to *question* the value of my faith, I had never experienced the need of *determining* its value.

Sometime ago I was shocked out of my security. A friend of

mine was on the verge of leaving the Church. He wanted to argue about it with me. If I could convince him that he should stay, very well. I, being free of doubt, was certain that I could dispel his. Then, he said to me, "I am going to leave the Church because I know that I can live as good—as perfect—a life outside the Catholic Church as in it." Why, I asked, did he think that he could live as well without the Church as with it? And he told me about living according to the moral code, being decent, and more than that, observing the Golden Rule. If you live according to the moral code, you must keep the Commandments. If, be-

sides you follow the Golden Rule love your neighbor as yourself and God above all things—why, you are living according to the Catholic Faith except for going to Mass and the Sacraments. “You see, don’t you,” he said earnestly, “that a person who lives that sort of a life is as good as he’d be in the Church, better than a lot of people in the Church?”

I thought that what he said was right. To live, not only negatively, by the moral code, but positively, according to the Golden Rule. It would have to be a fine, straight life. It would, indeed, lack the abundant grace and the consciousness of it, the infinite spiritual satisfaction of the Church, but to my friend there was no use speaking of this. I must meet him on his own practical ground, and I could think of no argument against his. In my confusion it did not seem to me that one could live as good a life outside the Church as within. I knew that this should not be so. I felt that it was not so. But it appeared that it was so. For the moment my reason accepted the idea. In sincerity I had to tell this to my friend. “I see your point,” I told him, “but I still think that the majority need the Church. Very few people

could live as well without it.”

“I grant you that,” was the impatient response. “But it won’t hold as an argument for keeping anyone in the Church. If the Church is all it pretends to be, it has to offer the *best* way of living to everyone—no matter how perfectly he could live by himself. You have to show me that it does.”

Of course, he was right. The Church *must* offer the best way. For belonging to it you must have the chance to be all you could be, more than you could possibly become by any other means. I was certain that the Church gave this chance, but, not to save a soul, could I tell how. Or more clearly, I could not explain how the Church would make for a better way of living than the sincere effort of a person without religion to live perfectly. I had no more to say to my friend, and he, being content with his own logic, questioned me no further.

But the problem remained for me and in me. For the first time I was uncertain as to the ultimate worth of my Faith. For the first time I had to justify to myself my being a Catholic. If it were reasonable to believe that I could live as well without the Church, there was nothing to keep me in

it except feeling, and feeling should not be enough. Because of my education and habit, I might not be comfortable without the Church. Unless I perceived the true value of remaining in it, I could never be comfortable in the Church. I must discover exactly what in the Catholic Church could make me live more perfectly than I would live as a non-Catholic.

The apparent answer to my quest came on me in one of these lightning flashes. I was talking of going to Confession and, jesting as one so often does about matters which concern the immortal soul, I said, "Yes, I must go to Confession today. I have to go every so often or I start slipping. Confession jerks me up and starts me fresh." And as I said it, I suddenly knew once and forever why a person in the Catholic Church *can* live a better life than any person outside the Church, no matter in what perfection the latter may wish and strive to walk.

The Catholic may not live the better life, but he always *can*. It is because the Church offers satisfaction for what all men recognize as a universal need of mankind. The Church holds out repeated, unending opportunity to make a fresh start. Through

Confession the Catholic can, as often as he will, furnish himself with the new impetus for perfect living, which must come from the knowledge of starting once more with his spiritual slate clean. It is not merely that his sins are forgiven him. It is that in Confession he takes account of his way of life, abandons his sins and resolves to strengthen himself in virtue. He begins to live anew, fortified not only by his resolutions but also by the conviction that his former weaknesses are not held against him. He lives more perfectly for having been to Confession.

I know that non-Catholics do not understand this conception of Confession, the forgiving of sin, time after time after time, argues of too great indulgence for sin on the part of the Church. They believe that this continued opportunity of beginning again engenders in the Catholic an indifference towards his sins because of his confidence in being allowed ever and ever a fresh start.

Non-Catholics say we live less perfectly because of confession. But such a notion of human behavior is not in accord with human experience. No one in the temporal world ever consciously starts anything fresh without re-

solving to carry out his new enterprise more efficiently, more perfectly, than whatever he has attempted in the past. He takes reckoning of what he has done. He counts his mistakes and resolves to avoid them. He notices his good habits and determines to continue in them. He starts fresh, firm in his resolutions, and succeeds the better for them. In Confession the Catholic Church provides for man's spiritual life what man himself, when he has made a mistake, seeks in temporal life—the means of beginning again unhandicapped by the past and armed with good intentions for reform.

The sincere Catholic is constantly strengthening, not weakening himself with good resolutions, which, in his sincerity, he follows as well as he can, each time with somewhat more success because of his good faith. He lives more perfectly than he could outside the Church. Men outside the Church realize the need of fresh starts in temporal life; they see that their salvation in this world depends on their being allowed a new beginning with all the confidence given them by society's forgiveness of their past and their own resolutions for the future.

Non-Catholics should perceive that for man, spiritually so frail, there is even greater need for the making of fresh starts in the life of the spirit. They are not obliged at least once a year to stop and take reckoning of their soul's state. It is not likely to be often that they examine it carefully, censor its faults, mark its virtues, then deliberately steer themselves into a straighter path. They *are* as they *are*, good perhaps but never quite so good as they might be. On the other hand, the Catholic coming from Confession, resolved to live perfectly, must by reason of his conscious effort live somewhat towards his ideal.

I have not written of the superabundant grace, of the essentially spiritual treasure in the Catholic Church. I have tried to be as one could be about a matter of the soul. I have tried to discover the one advantage in being a Catholic which everyone in the world should be willing to accept. I have convinced myself that to live most perfectly I must be of the Catholic Church. The value of my faith to me is that by it and by it alone I can reach my height of perfection.

# Catholic Artist of the Capitol

By Henry A. Lucks, C.P.P.S.

Condensed from the *Messenger of the Precious Blood*, Sept., 1936

**R** IOTING in the streets of Rome, in 1848, endangered the life of Pope Pius IX who was forced to flee the city. Among the captains of the papal guard was one Constantino Brumidi. Because he could not bring himself to order his guns turned upon the raging mobs, who were being urged on by selfish politicians, he was considered guilty of military disobedience and was cast into prison. After fourteen months, the Holy Father ordered his release, with the condition that he leave Italy, never to return.

Brumidi, born in Rome on July 26, 1805, of an Italian mother and of a Greek father, received in Baptism the name Constantino. He studied art under the masters of his day. During the pontificate of Gregory XVI he was commissioned to decorate the Vatican. Pius IX ordered him to restore the frescoes of Raphael. His career as an artist was halted by his appointment to a captaincy in the papal guard.

Having chosen America as his land of exile, Brumidi landed in

New York in 1852. As a means of livelihood he turned to his palette and brushes, obtaining the order to decorate St. Stephens church in New York City. The Crucifixion painted for this church is one of his masterpieces. Desire for travel caused him to wander to Mexico City where he painted the Holy Trinity for the cathedral. On his way back he visited Washington and the Capitol. Struck by the possibilities of the unadorned structure he decided to apply for the task of decorating it. He became a naturalized citizen and spent the rest of his life in the decoration of the Capitol.

In 1855 Quarter-master General Meigs commissioned the exiled artist Brumidi to begin decorating the Capitol in Washington. The first room he undertook to decorate, was the Agricultural office. In plaques along the walls of the lower corridor of the Capitol are painted the heads of all the signers of the Declaration of Independence.

Four bronze stair cases, two in the Senate and two in the house of Representatives were

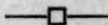
cast in a mold designed and executed by Brumidi, after which the molds were destroyed.

For twenty-five years Brumidi labored in the Capitol. He died on February 19, 1880 at the age of seventy-five. His death in 1880 prevented him from completing his cherished plans which remain uncompleted to this day.

The work of the "Artist of the Capitol" is seen to best advantage in the President's room and in the rotunda where the most ambitious of his plans are evident. In his painting Brumidi gives a

definite effect of depth, of third dimension. He learned his art from a deep study of the works of Michelangelo, producing his own characteristics by an interesting relation of blues and reds.

"Fame and fortune I have already," said Brumidi to those who tried to lure him from his chosen task to larger centers where remuneration would be greater; "I work now for Beauty". Brumidi richly deserves to be honored as the "Catholic Artist of the Capitol."



## The Christ of Washington

**A**LL good Americans rejoice in the prospect of a towering statue of Christ in the Capital City of our nation. Just as the Washington Monument and the Statue of Liberty are national emblems, so will the *Christ of Washington* weld Himself into the American consciousness and be a source of spiritual inspiration to all the people of our country who will see this statue in pictures.

If the people of France just fifty years ago opened their purses to contribute to the Statue of Liberty, how much more natural will it be for the people of America, irrespective of creeds, to take part in erecting a *Light of the World* in the outstanding capital of the world.

This project, as everyone knows, is being sponsored by Bishop Noll through *Our Sunday Visitor* of Huntington, Indiana. Lovers of Christ are considering it a privilege to send their contributions to *Our Sunday Visitor*.

# Books As Stepping Stones for Boys

*Mother Mary Agatha, O.S.U.*

Condensed from *America*, April 25, 1936

THE level of a boy's actions is determined by what is going on in his mind. Educated people realize that story books are dynamic moulders of character. Consequently, as the matter of guarding the boy's thought-life is involved, everything possible should be done to get right reading into the hands of the young. He should travel in the *Odyssey*, fight with Arthur, rove the plains with Cooper's stalwarts, and build a raft with Mark Twain. These books have the bite of reality and afford mental and physical pleasure because they are literature with personality, a body and a soul. Cheap stories, regardless of price, only lower the moral tone and coarsen the fibre of character.

It is our responsibility and privilege to protect the young and develop their refinement of mind and heart. What we should strive for in training for character is the boy's ability to distinguish right from wrong without its having to be labeled. Primarily, it is a question of turning young people's interests into

wholesome channels. The mother who first invented a story for putting her child to sleep was already a novelist though she had no knowledge of fiction; for her the story became a useful art—but there is another aspect to the question of interest when it becomes a fine art. We learn from Father Finn S.J., that at seven he had read "*Fabiola*", and at ten he had written his first novel. This was certainly not a product of school, where there is little success in teaching what to read, but most certainly from the "mother's knee" informal training.

Like music, reading must begin as soon as a child can get a thought from the word symbol. Having body and soul (language and thought) there must be certain characteristics peculiar to each. As we learn from Brother Leo, literature must present some truth of human life—it must give pleasure, reveal a mastery of language, and it must have beauty. These marks are certainly present in all great world literature—the Bible, *Divine Comedy*, *Imitation of Christ*,

Virgil, and Homer. These masterpieces have power, the spark of life, and that is what youth craves. Right reading is a form of right thinking.

It is the contemplative element even in fiction, which reacts on the young in their adolescent and plastic years. Change a boy's way of thinking and you change his whole life. Witness an Ignatius.

Writers of stories for young people think only of bodily activity, while frequently the greatest conflict is that which is going on within the youth's mind and soul. We are swamped with adventure stories, all written to the factory method, and following a formula or pattern. These are unbelievable and ridiculous and made over from old themes. These books vitiate a boy's taste. Fortunate is the boy that gets "Tom Sawyer" and "Treasure Island" first. These have a truly significant style plus adventure. They leave a boy thinking.

What about the boy problem? Most boys live two lives, one before us, and the other before God and themselves. It is surprising how few books interpret things of that vague age between boyhood and manhood. How many boys' lives have been wrecked because no one took the trouble to put a good book into

their hands at the right time. On the other hand, how many boys Father Finn began to influence nearly fifty years ago, only God knows!

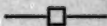
Another boy problem is lack of sympathy on the part of the father who treats his son as though he were a little child instead of entering into the boy's plans and becoming his companion and friend. Out of that situation grew "Quimby and Son", dealing with the relationship between father and son. Because books like this contain the elements of reality they react on boys as no story can which is measured, sawed, and hammered on a frame.

The boy deserves better than we are doing by him. He is alert, responsive, and has a fine sense of proportion. He may pose as a stoic, but give him a truly human situation, and he will surrender whole and entire. The adult reads to forget; the boy, to remember. Boys' books have been cursed by being called "juveniles". You can't talk down to a boy. Give him a cross-section of his own life, books that carry the romance and yet hold to actual life, which means the book must bring a touch of glory to the commonplace. We don't want moralizing tracts. We need

heroes who are Galahads, not prodigies or clowns and gangsters. When the hero in the low-grade novel wins by lying, evasion or smart trickery, he is a stumbling block for countless boys.

Lastly, when a writer can present a boy hero in such a way that youthful readers want to be

like him, not only in success, but in failure, disaster, and death, he has achieved the highest purpose of all fine writing. There are bishops, priests, doctors and lawyers, and model Catholic fathers and mothers in this country, who owe their vocations to the reading of books that are truly worthwhile. We grow like those we love.



## Never Too Old To Learn

CATO, at eighty three years of age, commenced to study the Greek language. Socrates, at an extreme old age, learned to play on musical instruments. Plutarch, when between seventy and eighty, commenced the study of Latin. Dr. Johnson applied himself to the Dutch language but a few years before his death. Ludovico Monaldosco, at the great age of one hundred and fifteen, wrote the memoirs of his own life. Ogilby, the translator of Virgil and Homer, was unacquainted with Latin and Greek till he was past fifty. Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year. Dryden, in his sixty-eighth year, commenced the translation of the *Iliad*, his most pleasing production. Boccaccio was thirty-five years of age when he commenced his studies in polite literature, yet he became one of the greatest masters of the Tuscan dialects, Dante and Petrarch being the other two. Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became a most learned antiquarian and lawyer.

# Mixed Marriages—Unmixed Tragedy

By William Curran, O.P.

Condensed from *Dominicana*, March, 1936

**T**oo many Catholics today fail to appreciate the value of Faith. They do not understand that none of life's tragedies are comparable to the loss of this gift of God. They do not realize the terrible gravity of the sin of rejecting Faith.

Faith is the foundation work of the only bridge by which man can communicate with God. We have come to call the destruction of that foundation work "loss of faith"; and in our minds a man who has lost his Faith is very like one who has lost his pocketbook, entirely a victim of circumstances.

But he is not. He has wilfully discarded a free gift of God! he is guilty of mortal sin.

The picture that is often drawn of the unfortunate person more sinned against than sinning, who cannot submit his intellect try as he will, is not true to fact. He is not required to see and understand what he believes; he is required only to believe it. His intellect is required to assent by an act of his will to truths which are inevident. His will is free, free to extort assent from his in-

tellect even when that faculty is torn and twisted by difficulties, and faced by apparent contradictions.

Rejection of Faith, then, is always a sin. In the whole category of crimes against God there is but one sin that is more grievous. This single exception is hatred of God.

A sorry indication of the lack of appreciation of Faith today is the increasing number of mixed marriages in the Church. It would be hard to conceive a more fertile source of positive danger to Faith. For to contract a mixed marriage is to form the closest union that can exist between creatures, with someone who at best is totally indifferent to Faith—which a Catholic must consider the only thing that gives real purpose to life.

There are in general only two types of mixed marriages which do not result in the conversion of the non-Catholic. In the more unfortunate of the two, the Catholic party is made to give up the practice of religion. The marriage promises are scrapped and the

children, unbaptized, are reared outside the Faith.

In the second type, the Catholic party is left free in the practice of religion and the children are baptized and brought up as Catholics. This condition is certainly less unfavorable to Faith than the other. But it remains so while—and only while—the children do their thinking through the mind of the Catholic parent.

When the children have come to the age of independent thought, the danger lies precisely in the tolerant attitude and virtuous life of the non-Catholic parent. Because of the harmony that always existed in his own home and from the virtues of his non-Catholic parent, the child may reason away even the necessity of Faith.

Moreover, no matter how favorable the outcome of any mixed marriage may seem to be, there always remains the insuperable barrier between Catholic and non-Catholic. As long as the marriage remains a mixed marriage, there is a field of knowledge and there is a terminal of affection possessed by the Catholic which the non-Catholic party does not even consider.

The only protection which, under the grace of God, can offer

any degree of security against this consummate shame to the Church of mixed marriages is Catholic environment, which is generative of habits of thought and action opposed to such unions. Man is affected throughout his life by his environment. Indeed, he is placed in his environment precisely so that he may be affected by it, first to a greater knowledge and then to a more intense love of God.

The most important aspect of Catholic environment is Catholic education. This should begin not when the child enters grammar school but at the moment that he begins to acquire knowledge. It is really never too early to begin. At no period is man so plastic, so pliable as he is during his preschool and primary school years. To the child, the highest authority is the nearest and dearest authority, regardless of the teacher's objective claim to that distinction.

Important however as this early education is, it is not at all sufficient. It must be continued during the years of high school and college, and even during the university training.

Indeed, when the young man or woman has finished the process of formal education, environment still has its effect. Let

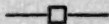
the environment of our young people then be the parish. Man is a social animal; the need for the society of his fellows exists in man. The fulfillment of that need can be met in a great measure in the parish.

Young men marry young women in whose society they are thrown. Catholics ordinarily will marry Catholics whom they see in church and know in the social life of their parish, who have tried each other's patience in the parish dramatics, who have unit-

ed in the various societies to make successes of parish entertainments, who are fellow students in the courses of Apologetics which the parish offers to its members.

Where Catholic social life and Catholic education provide a Catholic environment, there will flourish habits of thought to oppose the enemy to Faith that is found in mixed marriages. There will be found Catholics "to contend earnestly for the Faith once delivered to the saints".

*Epistle of St. Jude, v, 3.*



"I WILL tell the secret of our happy married life," said a gentleman of three score and ten. "We have been married forty years. My bride was the belle of New York when I married her, and though I love her for herself, still a beautiful flower is all the lovlier poised in an exquisite vase. My wife knew this, and, true to her genuine refinement, has never in all these forty years appeared at the table or allowed me to see her less carefully dressed than during the days of our honeymoon. Some might call this foolish vanity. I call it real womanliness. I presume I should not have ceased to love her had she followed the example of many others, and, considering the every-day life of home necessarily devoid of beauty, allowed herself to be careless of such small matters as dressing for her husband's eye. But love is increased when we are proud of the object loved, and today I am more proud of my beautiful wife with her silver hair and gentle face than of the bride whose loveliness was the theme of every tongue. Any young lady can win a lover; how few can keep them such after years of married life."

# The Church and World Peace

By John Griffin

Condensed from *The Ave Maria*, Sept. 19, 1936

THE attitude of the Church towards social problems is positive. Therefore, we find Catholicism pro-peace rather than anti-war. In the words of Pope Pius IX, it stands for the "peace of Christ in the Reign of Christ".

The nations of the world today are face to face with the fact that they cannot exist unto themselves alone. This has been proved by the prolonged economic crisis. Industrially, commercially, financially, they are universally interdependent. Co-operation and co-ordination of economic forces is the solution of the problem on the material level. In the Intellectual sphere today, there is a universal exchange of philosophic, scientific, social, and political thought, due, largely, to increased facilities for communication. It would seem that the result of this progress ought to be peace. And yet, world peace looms not on the horizon! This is because we have overlooked the fact that peace is neither a material nor an intellectual problem. It is a moral problem.

When Christ, the Prince of

Peace, came into this world nineteen centuries ago, His birth was heralded by angels singing, "Peace on earth to men of good will". In this message we have the answer to the problem. Peace is promised only to "men of good will", that is, men united in mutual charity. A "common creation, a common redemption, and a common eternal destiny" are the bonds that unite man with man. They are the basis on which to establish permanent peace. Conferences between nations, peace treaties, pacts will be of no avail unless the natural and the divine law of God be recognized.

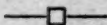
Saint Augustine, the great Doctor of Grace, defines peace as the "tranquillity of order". Now, order demands a right hierarchy of values. Things temporal must be subordinated to things eternal, the irrational to the rational, if man is to enjoy the peace that flows from harmony of knowledge and action. As a mortal, he must walk in this world by faith and observe the two precepts of the Divine Master, love of God and love of neighbor as

one's self. In loving God, he thereby loves himself. But since he is required to love his neighbor as himself, he must induce his neighbor to love God. He will accomplish this and thus aid in establishing peace (1) by injuring no one and (2) by doing good to everyone within his reach.

Saint Augustine's doctrine compared with that of present day pacifists is far more profound. The Saint lays down the principle that a peaceful social order cannot be permanent and secure unless it be based upon love of God and love of neighbor. Personal peace through a sanctified life is not sufficient; it must be supplemented by a practical charity towards the neighbor. This

charity begins in the home, since the family is the unit of society, and through the home it permeates civic life.

Through all ages, this has been the teaching of the Church; and today the Vicar of Christ, our gloriously reigning Pope Pius XI, is reiterating the same doctrine and emphasizing its practical application when he states that "men who in every nation pray to the same God for peace on earth cannot be at the same time bearers of discord among peoples . . ." men who look to the God of peace and love must remember that they live not unto themselves alone,—they are their brothers' keepers. When this doctrine is practiced in the word, peace will reign.



CIVILIZATION is a deviation from the laws of matter, caused by belief in God and a spiritual world; and if the mass of men should come to accept atheism, human life would organize itself on principles that exclude the ideas of right, of duty, of liberty, of mercy, of philanthropy; for who can imagine that Nature cares more for man than for the microbe that makes an end of him?

# A Word On Evidence Guilds

Reverend Maurice FitzGerald, C.S.P.

Condensed from *The Missionary* June, 1936

**C**ATHOLICS do not attend services at Jewish synagogues or Protestant Churches, not only because such attendance is forbidden by the Church, but because they know that these institutions have nothing in a religious way to offer them. Catholics possess the truth and being happy in its possession, are not interested in other religions.

There are in this country millions of non-Catholics who think they are right. It is a rather curious fact that the majority of these good citizens are neither for the Church nor against her, but indifferent.

Catholics know that the Church has something to offer these unguided people. She offers them Christ. But, they will not come to her. Our Lord, on one occasion, told a parable in which He intimated what should be done in their regard. It was the parable of the marriage feast. Many people were invited and refused to come. So the Master of the House said to his servants "Go out into the highways and the hedges and compel them to

come in, that my house may be filled". It is thus that our Blessed Lord speaks to his followers down through the centuries.

As though in response to this plea Catholic Evidence Guilds have been organized to carry the message of Christ to those who will not come to the Church.

These Guilds include both men and women in their membership. Under the direction of a priest, or an instructor well versed in Christian Doctrine, Guild members prepare for their teaching mission. Their preparation finished, they go out into the public parks or whatever crowds are to be found and explain, to those who will listen, some Church Doctrine.

Because great movements do not spring to maturity over night, and because the Church has the centuries before her and can afford to move slowly in developing new programs, the Catholic Evidence Guilds have not experienced a phenomenal growth. Since the first Guild was organized in England in 1918 the movement has spread in a small way to other parts of the earth,

so that today even Japan boasts its Catholic Evidence Guild. In this country Guilds are organized in many larger cities and even in some smaller towns. Not all of these Guilds, however, are functioning as street teaching organizations.

The Guilds and their purposes are strictly in accordance with the wishes of the highest authorities in the Church. Wrote Leo XIII: " . . . In propagating Christian Doctrine and warding off errors, the zeal of the laity should as far as possible, be brought entirely into play." The attitude of our present Holy Father, the Pope of Catholic Action, is too well known to need repetition. Guilds have the firm support of those Bishops in whose dioceses they have been organized.

The work of the Guilds not only helps promote the cause of Christ in the Church, but it offers the Catholic layman and laywoman an opportunity for advancement in the spiritual life.

One of the Guild rules is that one must spend more time in prayer before Our Lord in the Blessed Sacrament than he spends in meeting the public. Guild work develops the members intellectually as well as spiritually.

More members and more Evidence Guilds are needed. Bishop O'Hara of Great Falls, sums up the situation thus: "The clergy are too few to do the work alone; lay people are needed and by the Sacrament of Confirmation they are called to do apostolic work."

Christ said that He came to spread fire upon the earth and He would that it be enkindled. He came to spread His truth. Catholics have that truth. Every good Catholic wants others to rest in the security of that truth. Evidence Guilds have been formed for that very purpose. Let us hope and pray that under the direction of the proper ecclesiastical authorities, more Guilds will be founded in the near future. If possible let us help to form them.

—□—

*I*F THY faith does not make thee pure, strong and living, how canst thou desire to implant it in another? If thy religion does not give thee peace and joy, how canst thou wish to *spread* it through the world?

# Catholic Character Training

By Rev. John F. Dwyer, S. J.

Condensed from Journal of Religious Instruction, Sept., 1936

THE modern tendency is to classify Religion under aesthetics—to confine its activity to the emotions and to preparation for an after life. In view of this, it is well to insist that Catholic Character Education prepares for the practical situations of this hard-boiled life. Despite the difficulty of the task, our objective must be pursued steadily. It is to train youth so that he will act the Christian in all of life's situations.

Nor will it suffice to teach our pupils the principles of good conduct only; we must give them training and facility in applying these principles to the changed conditions of our times. Catholic education cannot accept the behavioristic aims of character education so common today. The product of our education will have to seem very radical in the midst of the modern world, as radical as the slave and master who really loved each other; as radical as the Roman citizen and soldier who refused to fall down and adore the imperial person.

The motivation called into play in the Catholic character

curriculum is twofold. First, we appeal to all the natural motives that can sway human conduct, and second we appeal to a distinctly supernatural set of motives which are corollaries from our Catholic faith. A background of nineteen centuries in the educational field has taught us that the fear of God will often hold where other motives fail. We appeal likewise to the love of God and propose it as the highest and most unselfish motive from which our pupils can act.

Catholic character education follows a method in accord with its philosophy of man as a rational animal. It teaches him the virtues, their beauty and how to practice them. It trains, advises, corrects and directs and strengthens him until he has formed a strong habit of virtue.

One chief weakness of public education character courses is their failure to offer the child a satisfactory and organized philosophy of life as the basis for character effort.

I suggest that a modern program of character education calls for emphasis on these special vir-

tues: reverence for authority as coming from God; purity of life; sincere love of neighbor. The key defects that need to be broken in adolescence are laziness, human respect, and the levity which tends to ridicule everything sacred and serious.

Four points I consider fundamental in any program of Catholic leadership are solid instruction and vigorous mental discipline; the retreat with its clearly implied obligation to develop oneself; the Sodality which should make it its business to enforce the highest aspirations conceived in the retreat; and lastly guidance, to point out the way

and to give individual attention to young leaders.

The Catholic character training program should not only result in men of solid virtue, faithfully observant of all duties to God and to society, but it should also produce men of strong personality, capable of efficient and inspiring leadership. Some are born leaders, but we need others; and they should be the products of our training. We possess in our system all the elements necessary for their development—natural ability, personal development, a great cause, strong opposition, and appealing motives.



## Treasure Hidden

AN OLD farmer called his three idle sons around him, when on his deathbed, to impart to them an important secret. "My sons," said he, "a great treasure lies hid in the estate which I am about to leave to you." The old man gasped. "Where is it hid?" exclaimed the sons in a breath. "I am about to tell you," said the old man. "You will have to dig for it." But his breath failed him before he could impart the weighty secret, and he died. Forthwith the sons set to work with spade and mattock upon the long neglected fields, and they turned up every sod and clod upon the estate. They discovered no treasure but they learned to work, and when the fields were sown and the harvest came; lo! the yield was prodigious in consequence of the thorough tillage which they had undergone. Then it was that they discovered the treasure concealed in the estate, of which their wise old father had advised them.

# Modern Martyrs in Germany

By Florence Gilmore

Condensed from *The Ave Maria*, October, 10, 1936

**H**ITLER is not Germany; nor is neo-paganism accepted outside the all-too-large circle that he dominates body and soul. For the children of the Church there can be no compromise, come rack, come rope; but to German Catholics persecution is no new thing. The grandfathers of this generation fought for the Faith when Bismarck was their enemy; they fought and won. Their descendants are no less loyal, no less brave.

Our time has seen many a martyrdom in Russia, in Mexico, and in China; and today Germany is sending her share of recruits to the white-robed army.

It was in the horrible "blood purge" of June 30, 1934, that Catholic heroes suffered. The most prominent among them was Dr. Erich Klausner, a typical German of the best class: solid, dependable, hard-working, deeply religious. He was not a politician, but had been a member of the Center party. Under several administrations he had held a government position in his native Prussia, which gave him

rank next to the Minister of the Interior and command of the police at a time when an effort was being made to check the excesses of the Nazis. When the Nazi party came into power, Dr. Klausner was demoted.

So well known was Dr. Klausner as a staunch Catholic and loyal patriot that, in 1928, the Holy Father appointed him director of Catholic Action in Prussia. The result was a notable increase in the number of Catholic public meetings, more vigorous and better directed effort to combat indecency in the theatre and the press, and new life infused into good works.

On the evening of the fateful June 30, Dr. Klausner was in his office. Later, his body was found with a bullet through the head. The government announced that he had committed suicide; but fortunately the crime had witnesses who fearlessly told that he had been shot by Storm Troopers. Bishop Bares delivered a funeral sermon saying: "The horrible tragedy which surrounds the passing of this loyally Catholic and sincerely Ger-

man man weighs like lead upon all of us."

The Holy See was deeply shocked by his death; his fellow Catholics of Prussia were simply stunned. The government offered no excuse, no explanation. That he was a militant Catholic was the only accusation it could have made.

On July 1, the day following the murder of Dr. Klausner, Herr Adalbert Probst, the national leader of the chief Catholic youth organization of the country, left his home by automobile to go to Braunlage to see his friend and spiritual director, Monsignor Wolker. Herr Probst's car was waylaid; he was dragged from it, spirited away to a remote execution chamber, and there shot. Ten days later, his distraught wife was informed that in due time her husband's ashes would be sent to her by parcel post; and some time later she received an urn with a tin label, in which had been scratched the name and the dates of birth and death.

Another victim of Nazi hatred of the Faith was Herr Fritz Gerlich. He had aroused the party's ire because of an eloquent and influential pen, which was wholly at the service of the Catholic cause. Born a Protestant, for

years Herr Gerlich was almost rabidly nationalistic. From a vantage point as editor of the most important newspaper in Southern Germany, he became thoroughly familiar with Nazi methods and aims.

Shortly after a memorable visit to Konnersreuth, where he witnessed Theresa Neumann's ecstasies and sufferings, he became a Catholic.

After his conversion, Herr Gerlich took into his hands a well-established weekly and changed it into a popular Catholic journal. National Socialism became one of its favorite targets; Hitler's attitude toward religion, another. It was Herr Gerlich who first predicted the religious persecution that would follow Nazi domination. That Hitlerism was a menace he boldly and repeatedly asserted, but not for one moment did he despair of the future of the Church in his native land.

When the Nazis captured the government of Bavaria, Storm Troopers at once ransacked Herr Gerlich's editorial offices. He himself was placed under arrest and subjected to treatment so brutal that it is painful to dwell upon. After a time—at midnight of May 16, 1933—Storm Troopers dragged him from his prison

cell and carried him to Munich. All that he endured is not known; probably never will be; but stories have seeped out, told in whispers by prison guards, which testify to his sufferings. On the night of June 30, 1934, his tormentors took him from his lonely cell and shot him.

What excuse did Hitler's government make for Bloody Satur-

day? Goebbels, Minister of Propaganda, boasted that at last Hitler was autocrat over the life and death of 65,000,000 Germans, since the "lunatics, mutineers, and criminals" had been exterminated. Hitler himself dared to say publicly that for this blood purge he was willing to shoulder the responsibility. A very, very heavy one it is. The mills of God grind slowly but . . .



## Confucius, Sage of China

By Rev. Hugh F. Sands, St. Columbans Missionary

Condensed from *The Far East*, September, 1936

IN THE very forefront of China's heroes, in rank as in time, stands her greatest scholar, Confucius. The year of his birth is given as 550 B. C. His Chinese name was Kung, and he was born in the province of Shantung, of poor parents. Little is known of his early years.

It is certain that the secret of the success of Confucius, as of many another since in the East and the West, was his diligent attention to the work at hand. His greatest pupil, Mencius, said to him: "Confucius was once keeper of stores, and he then said, 'My accounts must all be

correct; that is all I have to care about.'"

When Confucius began to teach, he was just 22. He instructed not children but young men who, dissatisfied with the evils of the time, wished to learn how to live nobly and well. He was a very exacting teacher, whom none but the strong could follow. "Rotten wood," he said, "cannot be carved." Still, despite his exacting character, the number of those who were anxious to learn grew daily. At one time, about three thousand disciples followed him.

When he was a little over 30,

he gained favor at the imperial court. Soon he had access to the court library, where he met the celebrated philosopher, Lao Tzu, the founder of the Taoist religion. Fifteen years later, Confucius was appointed minister of crime for his native state. Through his teaching and administration the state grew great. But jealous rivals brought about his downfall. All he asked was for a return to the virtues and graces of the ancients; he claimed no originality, no revelation. He knew he was no prophet.

For years he wandered from state to state, followed by only a faithful few. The learned hid themselves and, "disorder, like a swelling flood, spread over the whole Empire." Nothing daunted, though often defeated, Confucius kept on his way. But it was all in vain, for at the age of sixty-nine he bowed to failure and returned to the spot where he was born. He spent the remaining years of his life in retirement, engaged in literary work.

Although Confucius lived at the dawn of history, China already had a great literature. He collected the ancient records and gave them to his country in the *Canon of History*. He compiled the *Book of Odes*, a book of

poems that throw much light on the life and times of the early empire. He also wrote the *Canon of Changes*, a work on divination, and the *Spring and Autumn Annals*, which is a sort of history of his native state. These books still form a very important part of the Chinese classics.

When Confucius was 70 years of age, his son died. Within the next two years his favorite disciples died, and he was alone. Before many months he, too, was on his deathbed, where, sad and disappointed, he awaited the end. It soon came. His disciples buried him with great pomp, and remained in mourning for three years around his tomb.

After it became known that the sage had passed away, the people began to realize their loss. Then began the appreciation and veneration of Confucius that has increased from century to century. Indeed, a special cult of Confucianism has arisen in the past few years. Even the New-Life movement, of which we hear so much in these days, is based on a return to Confucius. The Chinese government is trying to restore some of the old reverence for him. The authorities hope that a return to the cult of Confucius may strengthen the moral fibre and civic discipline

of the people. This year, for the first time since the Chinese Republic was inaugurated in 1911, the spring sacrifice to Confucius was offered in Peiping.

This great Confucius, however, brought no new knowledge of God and the supernatural. He would have men live again as in the Golden Age. Though this system has been tried to some

extent at every great crisis in history, it can never bring complete success. Only the knowledge and love and reign of Christ can give happiness and peace. Not Roman politics, nor Grecian intellect, nor the wisdom of Confucius can rid us of the corruption that came upon our race with the sin of Adam. Only practical faith in Jesus Christ can do this.



## Etymological Wax

**W**HEN you write to your friend and sign yourself, "Yours sincerely", you say literally, "Yours without wax". Here is the story about this strange twisting of words:

A famous sculptor was just putting the finishing touches to the face of a statue which was to go to the academy the next day, when he accidentally chipped a bit off the end of the marble nose. Quick as thought he carefully and cunningly made a tip of wax for the mutilated organ, trusting that the accident would never be detected. But there happened to be a sharp-eyed man on the committee, and the sculptor lost the prize for which he had striven.

Ever after it was a common saying, "We wish the sculptor to be 'sine cera', or 'without wax'." By degrees the term became applied to living men as well as to those made of marble, and now means simply, "one who is all he pretends to be".

# Let's Co-Operate

Condensed from *The Sign*, September, 1936

By *Lawrence Lucey*

WE HEAR much these days about co-operation and the co-operative movement. There is something about the co-operative idea which, when it penetrates an unbiased mind, takes a firm root and moves this mind to action. If it doesn't make a crusader out of the reader, it at least convinces him that here is something worthy of respect and careful consideration.

I have attempted to outline a plan for a humble co-operative grocery store which will also illustrate how the co-operative idea works. Suppose fifty or more families living in the same neighborhood decided that they would like to take a hand in the affairs of a grocery store, and sell themselves the food which they must purchase daily. These families would then contribute the capital necessary to open this store. Perhaps ten dollars per family, a total of five hundred dollars. The necessary capital procured, this organization of consumers would hire a manager to run their store. Finally they would have to rent a store.

With the necessary capital and

a store, the manager is ready to purchase stock from the wholesale concerns, and makes arrangements for future purchases and deliveries. These details out of the way, this organization is now ready to sell to itself. The fifty families can now purchase from their own store. The amount of each purchase will be recorded so that when it is time to pay dividends to these consumers, each family will receive a dividend determined by the amount of purchases it has made from the store.

The financial end of this store will be cared for like this: The groceries would be sold at about the same price as elsewhere, except where the retail price is exorbitant; then they would be sold at their wholesale price plus a fair profit. Now the expenses which must be met, aside from the wholesale price of the goods, are the salary of the manager and probably that of a young assistant, rent, and a few incidental items such as electric bills, phone bills, and others. After these are met ordinarily there will be a profit left over. This profit can

be distributed to the members of the consumers' organization every half-year or so, each dividend being in proportion to the total value of the family's purchases. These dividends will be enough to provide a financial motive for entering the organization. It would be possible under careful, thrifty management to pay a ten per cent dividend on the amount of purchases made by a family.

If this idea, applied in a small way in the grocery store, can be carried into the larger field of manufacture and distribution of various foods, as it has in Sweden, then the plan will become extremely profitable for the consumer both from the point of view of lower prices and of dividends. There is no limit to what can be done by consumers' co-operatives; they have already entered the fields of banking, insurance, medicine, housing, cash register production, electricity, and almost every other phase of economics with an almost miraculous degree of success.

The trade of consumers who have not joined the organization sponsoring this grocery store should be welcomed. For their benefit, a statement concerning the policies of the store should be posted in a conspicuous place.

This statement might also include the exact wage paid to each employee. I do not believe that these employees will object to their salaries being made public when they realize the reason. The salaries of those employed under Civil Service are made known to the public without any complaints from these employees.

The reason for publicizing the wages of the employees of this store is to make the patrons of the store wage conscious. On learning the wages of the manager and helper, some of the people who visit this store will begin to wonder what wage other employees from whom they purchase their meat, clothes, or other articles, receive. They might even become aware of the fact that they could, if they wished, force all the stores with which they deal to make public the wages of their employees. The consumer can smoke out the wage "chiseler". The customer is always right because of his power to put a store out of business by withholding his patronage; he is, in theory, the dictator of economics. If he ever begins to use this power, he can force every store where he deals to pay its employees a decent wage.

Since the depression the co-operatives have made rapid advanc-

es in the United States. There are now 2,000,000 people in the United States who have joined a co-operative. There are 30 wholesale concerns operating on the co-operative principle and thousands of retail organizations. Some idea of how these organizations have grown since the depression is to be had by examining the sales record of The Farmers Union Central Exchange of St. Paul, Minnesota. This wholesale concern sells oil, gasoline, and general farm supplies to a number of retail co-operatives. It sold \$2,615,519 worth of goods in 1934 and its total sales jumped to \$4,028,086 in 1935. The practical, cynical business man may laugh at the idealism of the co-operatives, but he won't laugh at a sales record that runs over four million dollars in a year and is growing by leaps and bounds.

Low prices are the aim of the co-operatives for, being operated by the same people who patronize them, the co-operative is helping its owners when it lowers prices. It does not matter much to the members of a co-operative whether they pay a high price for their goods and receive large div-

idends, or pay low prices and receive small dividends.

It has become obvious that the chief economic evil of today is the concentration of productive wealth, such as factories, mines, stores, banks, insurance companies, and other businesses, in the hands of too few people. The ideal economic order is one in which every family has at least a partial interest in some business, and owns its own home. This ideal is the goal of the co-operatives; every man can't be a king, but every man can be an owner. The reason wealth is concentrated in the hands of a few is because a few own the sources of wealth—the few own the means by which wealth is obtained. The only cure for this is a broader distribution of the means for acquiring wealth.

Father Edgar Schmiedeler, O.S.B., of the National Catholic Welfare Conference in Washington, D. C., is one of the leading Catholic authorities on this subject. He, as well as The Co-Operative League, located at 167 West Twelfth Street, New York City, will be glad to advise and assist any group wishing to form a co-operative.



Intemperance drives wit out of the head, money out of the pocket, elbows out of the coat and health out of the body.

# The Christian Possession of Goods

NATURAL AND SUPERNATURAL SOCIETY

By Rev. Virgil Michel, O.S.B.

Condensed from *Orate Fratres* for September 5, 1936

**T**HERE is nothing of individualism in the nature of the Church, if by individualism is meant a mere juxtaposition of members, an unorganized aggregate of individuals having no inner relation one to another and to the organic whole. In the mystical body of Christ each member has his own responsibilities to live up to and his own destiny to work out in the larger whole.

Far from deprecating or suppressing the values of individuality and personality, the mystical body of Christ gives these their best possible realization. The responsibility that each member has, not only for his own self, but also for the good of the whole body, is the highest personal responsibility that the individual man can be privileged to share; it is implicitly the highest possible acknowledgment of the true dignity of the human person. No secondary differences of race or color or of human responsibility and merit count for aught.

The social and economic life

must be such that all members may freely help themselves and one another and the whole body, and such that the whole body and each member may realize and act upon his responsibility for any suffering members.

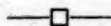
That this means a structure of society quite different from our present one goes without saying. Any Christian social framework, either in the political or in the economic domain, must be the natural outgrowth of the free acceptance and influence of Christian ideas; and these ideas are found at their best in the supernatural society of the mystical body of Christ and in its corollary, the active interchange in the communion of saints. Unless the framework of the natural society takes its lead and its inspiration from this supernatural fellowship, it can hardly avoid becoming un-Christian.

Just as each member of the mystical body has access to the common spiritual treasury according to his good will, efforts, zeal, charity, etc., so must it be

in things material. All men draw on this common good and all must help to maintain it and contribute to it according to their abilities. Whoever refuses to contribute to the common treasury of natural goods according to his talents and opportunities and position, in so far injures not only the common heritage and the common good of society, but also impoverishes his own better self; he degrades the true value and dignity of human personality. And since in the Christian economy the natural and supernatural are inseparably linked, his supernatural reward must be that of a barren tree, which is cut down and burned.

Such a Christian framework

of economic and political life would agree with communism in upholding the universal fellowship of all men, but against the communism of our day it would uphold the rights and the dignity of free human personality, and the personal possession of material goods even while ever stressing the social duty and responsibility of all such possession. Over against individualistic capitalism it would stress the universal solidarity of the fellowship of men, the true purpose of material goods, and the consequent social duty of each member for the good of all society. This Christian order of society as a whole would be a new social manifestation of Christ among men.



## By Hook or Crook

**I**N THE middle ages, the proprietors of certain English manors authorized their tenants to take fire-bote, or fuel, by hook or by crook. That is as much of the underwood as could be cut with a crook or sickle, and as many loose or broken branches as could be collected from the boughs by means of a hook. It may be taken for granted that the crooks and hooks thereafter used by the tenants were constructed of pretty strong material, and that the amount of fuel collected was considerably greater than the proprietors had anticipated. The use of the phrase in its modern sense began as early as the fourteenth century.

# How the Early Christians Sang

By A. Rhenanus

Condensed from *The Christian Family*, April, 1936

THE classical period of liturgical singing, in which all worshipers took part, lasted up to the year 600. It is and must forever remain the ideal, to which our times should return with wholehearted enthusiasm. Even the best modern music, performed by groups of artists, cannot take the place of the God-inspired melodies of these early centuries. Liturgy means corporate worship of God, not a more or less disguised concern in which the great majority are mute hearers.

It is not true, as some would have us believe, that the old singing was a mere recitation of words with a few cadences. St. Augustine in his old age still wrote with emotion, "how he wept at the hearing of hymns and songs, deeply moved by the sweet-sounding Church." "With those sounds truth entered my heart and caused the emotions of ardent devotion and tears." Many of these early Christians could not read and were too poor to buy books, and yet the singing made it possible for all to participate.

The leader or group of leaders sang a psalm verse and all answered with: Amen, Alleuia, or a portion of the psalm that expressed the chief contents of the whole. When all knew the whole psalm by heart, the crowd alternated with the chanters. It was much like our litanies, a masterful way of letting all take part.

The chanters were admonished: "See to it that what you sing with your mouth, you also believe with your heart, and what you believe in your heart, you also confirm by works." They were received into their office with a special rite. Real, practical faith was their first quality, while in our days anybody and everybody, even a lukewarm Catholic, may join a modern church-gee-club-choir, as long as he can sing.

Both Pius X and Pius XI have again emphasized the sacredness of the chanters' office and demanded that they take their place once more in the sanctuary, dressed in cassock and surplice, to mark their intrinsic proximity to the liturgy by outward nearness to the altar.

In conformity with the idea,

that liturgy is corporate worship of the whole congregation, many of the old Christian choirs were composed of men and women and children. They formed regular confraternities, which were for centuries imitated along the Rhine, and which, united by their religious devotion and striving for perfection, made it their special task in common with other lay people to sing psalms, antiphons, and hymns, especially on the vigils of feasts.

That some rigorists in those days excluded the women from participation in the singing is natural, but it was universally practiced in Alexandria, Jerusalem, Antioch, Edessa, etc. Her conception of the dignity and position of womanhood in the realm of grace kept the Church from excluding women from participation in the public singing. Although the surpliced choir in the sanctuary as desired by the popes must be composed of men or boys, there is no reason why an alternating choir of women should not be formed now, and especially, why all the women in church should not take full part in the singing. Even mixed choirs could be tolerated and encouraged, provided all chance for venting their "singer's vanity" were positively excluded. The

choir should function as a leader to teach the mass of the people how to resume their own share of the liturgical chant. The spirit of nearly all our present church choirs is to usurp the entire singing and condemn the rest to silence.

What a glorious thing it would be if we could see once more in our churches, the men on one side, the women on the other, alternating—the Greeks called this singing antiphonally—with a small choir in the sanctuary leading, accompanied by a small organ, and the big organ used for the accompaniment of the whole singing church. It was St. Ambrose who introduced hymn singing into the Western Church, and he succeeded so well that his enemies said he had "bewitched" the people. Would to God, we could "bewitch" them again!

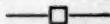
The old Fathers of the Church never ceased describing the beauty of the psalm singing, the love of the people for it, the great importance it had for the religious life. Even the pagans were attracted and impressed. Young Christianity sang itself victoriously into the hearts of the pagans. Julian the apostate, in trying to restore paganism, introduced similar chants, to lure the masses back to the pagan temples.

There is no doubt that in our age, when the conditions of life have made human souls hungry for God, we could once more draw the lukewarm and unbelievers and modern pagans by the psalmody, but it must not be done by means of "sacred" (?) concerts and church musical "performances", but by allowing all to take part. Besides the common of the Mass, Vespers and Compline must be reopened to the people. Let our pious layfolk rise and demand their share, which the old Church gladly granted them, and which the two Piuses of our day have given back to them in strongly worded decisions.

The writer remembers with delight the Sunday afternoon Vespers as sung in a small village church on the Rhine. The whole congregation sang with truly contagious enthusiasm. I remember another occasion, the popular feast of Candlemas Day. The

priest at the altar was blessing the candles. The choir had hardly started the *Lumen ad revelationem gentium* (A light for the enlightenment of the heathens, words of Simeon), when the congregation fell to with a will. The choir sang the *Nunc dimittis*, one verse by the men, the rest by the fresh high voices of the women and girls, and after every verse the mighty chorus of all repeated *Lumen ad revelationem gentium et gloriam plebis tuae Israel*.

Nothing can be compared in beauty and religious impressiveness with the psalmody of the ancient Church. These are the old songs of Holy Sion, full of power and strength, that appeal directly to the Christian heart, and more appealing than harmony and polyphony of sentimental and operatic modern musicians, and more than the fiddles and trumpets with which some of our unchristian music directors are "regaling" us.



"All truly wise thoughts have been thought already thousands of times; but to make them truly ours we must think them over again honestly, till they take root in our personal experience."

Goethe

# A Prescription for Communism

By W. H. Russell, Ph.D.

Condensed from *The Catholic World*, October, 1936\*

\*"Monsignor Kerby and Social Welfare"

**M**ONSIGNOR Kerby's death in July brought to a close an eminent career. He had long been Professor of Sociology at the Catholic University, Washington, D. C.

His teaching aroused the passion for social justice, for a more equal distribution of the goods of the earth, and for the development of human personality. God had gifted Monsignor Kerby with an ability to make the role of the divine in human affairs, attractive.

The son of a banker, Monsignor Kerby was early taught by his mother direct service to the poor. He always held close to this practice of personal charity; he who did so much to organize charity and to spread scientific relief did not limit himself to teaching abstract principles.

Under Monsignor Kerby students learned to think. Wrong thinking, he held, is at the bottom of much social injustice. The cure lies not so much in remedial legislation as in a re-directing

of fundamental thinking. Here Dr. Kerby roused students to a consciousness of the Gospel and the demand for a curb on selfishness.

From Cardinal Gibbons, Archbishop Ireland, and Archbishop John Joseph Keane, the first rector of Catholic University, he caught the spirit of attachment to the institutions of our country. Since democracy is primarily trust in one's fellow men, it needs Christianity to curb the selfish impulses of man. Democracy prospers only when spiritual values are in the ascendancy. "Democracy," he taught, "is primarily social, moral and spiritual, and secondarily political."

Monsignor Kerby was identified with the major Catholic social movements that have reached a national scale. The launching of the National Conference of Catholic Charities at the Catholic University in 1910 was his achievement. As secretary of the Conference for ten years, he was a living argument that sanctity could be combined with the highest of professional preparation.

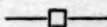
With the coming of the World War, 1917, he joined with Dr. John J. Burke, C.S.P. and others to make effective the pledge of the hierarchy for Catholic loyalty. One of the permanent results was the present National Catholic School of Social Service at Washington.

Monsignor Kerby's book, *The Social Mission of Charity*, 1921, is the man himself. It is an outlook on life which makes God the center of man's dealings with his fellow men. This book draws a picture of the fusion of the

natural with the supernatural.

For nine years before his death, he was editor of *The Ecclesiastical Review*. Through the numerous articles contributed to the Review and to *The Catholic World* he continually pointed out the proper procedure in the American scene.

In final analysis the outstanding contribution of Monsignor Kerby to social welfare was the gift of himself to his fellow men. He was the incarnation of what God desires in men and especially in priests.



## Oriental Rendezvous With Christ

By Rt. Rev. Msgr. E. J. McGuinness, Ph.D.

Condensed from *The Extension Magazine* for Sept., 1936

FOR the first time the Far East is to be the scene of an International Eucharistic Congress. From February third to February seventh, 1937, Manila, capital of the Philippines, will be host to the thirty-third congress.

It is four centuries since Spanish conquistadors landed on the shores of the Philippines and claimed the territory for the crown of Spain. The mission-

aries who accompanied them began immediately the work of extending the Church of Christ. The Philippines were rapidly transformed by Spanish government, the Church, and Catholic culture, as tribe after tribe was converted. In 1601 the Seminary and College of San Jose was established, and in 1630 the Spanish crown granted to the University of Santo Tomas at Manila authority to confer degrees.

© *Extension Magazine*, 360 N. Michigan Ave., Chicago, Ill.

The work of building churches, schools, hospitals, etc., was well begun before the Pilgrim Fathers landed on our New England coast.

Although the Church flowered in the Philippines and the islands became the only Christian country in the Orient, its progress has not been without serious setbacks. Conflicting elements were present potentially from the beginning and were later to produce much friction. Although the priests were there to remind the conquerors of their responsibilities, many conquistadors, domirated by greed and lust for gold, forgot their ideals of God and country. Under these circumstances, when harsh treatment was meted out to the natives, the priests were ready to defend them and their rights before viceroy and king, but conflict between Spanish authorities and the natives was very unfortunate. The Church suffered greatly because many confused Catholicism with Spanish rule.

Before the American occupation of the Islands, there was a revolution prompted by hatred of the Spanish government. It was a difficult time; many confused anything Catholic with Spanish rule. Unfortunately, to give strength to this idea, some priests

had served as business agents for Spain and their participation in government resulted in persecution of the Church. One thousand missionaries were obliged to leave. Then an apostate priest, Aglipay, went among the natives proposing an Independent Catholic Church—independent of Spain and of Rome. The movement reached considerable proportions for many of the natives looked on it as a practical way to gain independence from Spain.

When the United States occupied the Philippines, Protestant ministers and teachers went in great numbers to the Islands. They had an advantage in that they spoke English and the natives, now under the control of the United States, wished very much to learn the language. The idea was spread that America is a Protestant country; to be a good American was to be a Protestant.

It meant hard work for priests and sisters to combat these tendencies. In addition, many of the European missionaries did not speak English, but the Church has multiplied her missionaries who have found there a virgin field for conversion. Several religious communities are now established in the Philippines: Jesuits, Soci-

ety of the Divine Word, Vincentians, Columbia Fathers, and Benedictines among others.

The Islands have known strife and persecution and there have been serious defections. But in the four hundred years, and more, since the introduction of Christianity theirs has been a glorious history, for the teachings of Christ have molded and infused the people. The coming celebration at Manila bears eloquent witness to the results the early missionaries' zeal has produced—in civilization, in aggressiveness and appreciation of religion.

It is hoped that American men and women will come in large numbers to the Eucharistic Congress in February, 1937. They will find Manila a modern and beautiful city with ample accommodations for visitors. Those who attend the Congress will be privileged to see the Faith in action in the Far East and to see a practical application of the sub-

ject appointed by His Holiness, Pope Pius XI, for the solemn discourses: "The Holy Eucharist and Missionary Work, especially in the Far East."

The Philippines face a new day. With the coming of independence specious arguments for accepting Protestantism have lost force. Aglipayism is on the wane. Under the new balance of affairs they are prepared to advance as a Catholic nation. Under Spanish rule the program of Church and State was too closely allied, and under American rule Protestantism was indirectly encouraged. With independence the Filipino will be eager to perpetuate the doctrines of Christ which gave him hope and inspiration for freedom. The people of the Philippines will give the Church its true place in their national life, for they have the firm conviction that whatever knowledge and culture they have has sprung from the Catholic Church.



**W**ILL you be one of the fortunate ones sailing next January 9th on the history-making pilgrimage and cruise arranged by Extension Magazine? A happy, congenial party will sail January 9th, 1937, on the Canadian Pacific's crack speed-queen, the S. S. EMPRESS OF JAPAN.

Under the business management of James Boring Company, 330 No Michigan Ave., Chicago, Ill., a unique 22,000 mile trip has been arranged. This includes not only participation in the Eucharistic Congress in Manila but also an extensive cruise to the Hawaiian Islands, Japan, China and the Philippines.

# The Orthodox Front

*Catholic Russian Review, Charbin, Manchukuo*

Condensed from *The Voice of the Church*, October, 1936

**D**ARKER and darker become the conditions of religious life in the U. S. S. R. and continually, with growing sorrow, we turn towards our fatherland, where, without a minute's cessation, the embittered "attack on heaven" continues. The satanic Bolshevistic plan, not to leave in Russia by May 1, 1937, one house of prayer, and to poison in the Russian mind every conception of the existence of God, in all probability will be reached even before the appointed date.

Yet still more frightful is it that the "servants of the cult", namely, the bulk of the remaining Orthodox clergy in Russia, follow the godless commands of the government, hiding behind opportunistic excuses, that it is necessary the Church should accommodate herself to the "new law of social truth". In 1928, one group of St. Petersburg (Leningrad) priests made the proclamation that the "mortal sin of capitalism rules the word", and already in their churches, parading among the ikons, are artistically

made pictures of Marx, Lenin and Kalinin, and placards with such inscriptions as: "With God and Communism we shall win." The priests preach from the pulpit the necessity of entering into the "kolchoz", and hear confessions of and give Communion only to such as belong to the "kolchoz" or *inner circle*. Far-reaching mutual concessions will eventually come between the present radical tone of the religiously disposed great masses and the ideals of Communism.

We are forced to concede the bitter truth that the Orthodox clergy in the U. S. S. R. does not reject Communism completely; does not see in it an enemy of a free individuality; does not grasp the eternal truth in the ideal of Christian liberty.

I would sin against historical truth, should I affirm such an easy Bolshevik victory on "the religious front" was achieved without sacrifices by the Orthodox clergy. Up to May 1, 1935, there were arrested 25 Orthodox bishops, and Metropolitan Peter Krutinsky is in prison and in

exile; but we are bound to consider not exceptions, but the general state of affairs.

There is in Russia not one religious school, not one religious, moral book is being printed, and the official "Magazine of the Moscow Patriarchate" has been stopped. It is absolutely forbidden to build new churches or make objects of "the religious cult". There is a regular program of church closings. In very few churches are regular services kept up, and these are being attended by old people and small children. "The clerical vocation itself is dying out and degenerates."

Here, (in Charbin) the Orthodox clergy does not find any better way of spending its strength than in a "fight against the Catholic Church", and every Sunday, in their "religious addresses to the faithful", native-born "Catos" thunder against "Papism and Latinism", forgetting that in the deadly strife with the "red infernal foe", the Universal Catholic Church always was, is and will be the best and truest ally of the Orthodox East, which even the present visible head of the Catholic Church, Pope Pius XI, has proven more than once.

The greatest misfortune that came to Orthodoxy was her own

estrangement from the Catholic Church. The march from pure Christianity to atheism was prepared little by little by the Orthodox clergy, preaching hatred against all of different faith, whom the people began to call non-Christians. From their words, it was not difficult for the Bolsheviks to prove to the people that after all neither is Orthodoxy necessary.

Eighteen years have passed since the revolution and almost as many of the satanic rule of the Bolshevik government. The challenge of the Lord's wrath poured over our country, yet we did not learn the lesson. Here (in Charbin) the same hatred continues towards "Latins", the same rhetoric without a soul in the church sermons; the same cold indifference to "neighbor"; the same exterior magnificence and splendor at church services; the same unneeded building of churches and temples, whilst hundreds of forsaken, frequently respectable poor die of cold and hunger on the street, in the neighborhood of newly erected and splendidly furnished churches, most of the time empty.

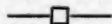
Quite considerable numbers of Orthodox pass over to the secretarians; even the Church in the Emigration staggers, rent by

never-ending internal convulsions. Bishops of the Orthodox Church frequently do not acknowledge one another. The hierarchy after the fall of the almighty state and disappearance of the protecting hand of the Supreme Procurator of the Holy Synod, lost all marks of stability because many of its members

became independent despots.

Will the Synod of the Orthodox Church in the Emigration, announced for 1937, be able to dispose minds and hearts for indispensable unity in faith, language, Church jurisdiction? An answer does not require long consideration, for the conditions speak for themselves.

The Voice of the Church is a new monthly magazine published for the readers of the Eastern as well as of the Latin Rite, that they may better understand one another.



## A Panorama of History in Romance

By Ethel Owen Merrill

Condensed from *The Historical Bulletin*, May, 1936  
St. Louis University, St. Louis, Mo.

How well do you know your History?

A peaceful quiet house, a comfortable reading chair, a shaded lamp, some crackling coals in the open fireplace—or gas heat in your suddenly snobbish basement—and History, from the days of the cave-man to those of rebel and loyalist in present day Spain, will be yours.

And it is no dry reading of war's tactics and doughty generals and customs of other days. Subtly smoke-screened to hide the fact that education threatens, the love story of Vinicius and Lygia in *Quo Vadis* fascinates,

while the world of early Christian Rome comes to life with historical accuracy. *Last Days of Pompeii*, *Ben Hur*, and the more recent *Four Horsemen of the Apocalypse* intrigue with their stories of man and maid, at the same time directing our dilatory footsteps toward weightier volumes.

But if we like our History chronologically arranged, we must go back to centuries before Christ was born. We do not have to travel to Luxor and Karnak to read engraved there in stone Pentaur's epic of the battle of Kadesh. In George Ebers' *Uar-*

da, the Egyptian poet's love for the daughter of Rameses II is romance, the descriptions of early Egypt, her people, their ways, are History.

Gertrude Atherton brings Pericles, who so loved Athens and the glory of the great city, to us in *The Immortal Marriage*, and she shows us the decline of that same city in *Jealous Gods*, the story of the selfish Alcibiades.

Library shelves could be filled with romantic volumes concerning Elizabeth, the Queen—and space should be left for those yet to be written. But we are being historically informed also, and even if Sir Walter Scott permitted anachronisms in his novels, *Kenilworth* is the history of the period, a pen-picture of Elizabeth and her days, her statecraft, her wisdoms, and her follies. Elizabeth again, Shakespeare, Ben Jonson, and Sir Walter Raleigh stalk across the pages of Stephen's *A Gentleman Player* and Snaith's *Anne Feversham*. And to become acquainted with earlier English History, *Richard Yea-and-Nay* is Maurice Hawlett's opinion of Richard the Lionhearted, a not too complimentary opinion, while Stephen's *I am the King* hides the monarch's faults and makes him

great. *Ivanhoe*, *The Talisman*, *The Fortunes of Garin*, Crawford's *Via Crucis*, and Davis' *White Queen*—the history of the Crusades runs through them all, whether it is St. Louis of France and his mother, Queen Blanche, who play the leading parts or a hero of the First or the Second or the Third vain hopes.

A thirteenth century Louis, the XI, figures largely in the romance of *Quentin Durward*, and the French Revolution, finding its roots even then, is given to us in the guise of romance years later by an Englishman, Charles Dickens, in the *Tale of Two Cities*. Kipling, another Englishman, wrote of very early Great Britain in three stories contained in *Pook of Pook's Hill*, and the days of the Norman Conquest down to the Magna Charta live again in another group of his tales.

And our own country, America!

Those explorers, the Norsemen, who touched our history, and about whom the wisest have only vague knowledge, pass before us in *Gudrid the Fair* and *Thrall of Lief the Lucky*, and if we would concern ourselves only with the United States, we have in *The Delight Makers*, by Adolph Bandelier, romance over-

laying an archaeologist's account of the life of the Pueblo Indians in the Pre-Columbian days. J. Fenimore Cooper, Blasco Ibanez, and Elizabeth Miller in her *Day-break* make interesting romances of the voyage of Columbus, the man himself, his friend, Isabella, and the glorious court of Spain.

It is Honore Morrow's hero in *Beyond the Blue Sierra*, who founded the city of San Francisco; *Ramona* is nineteenth century California; *Death Comes to the Archbishop* the same period in New Mexico. *Gray Dawn* is the romantic account of the forming of the Vigilantes in San Francisco and the reasons for their foundation; *Early Candle-light* and *The Bright Land*, the one the story of St. Paul, Minnesota, and other a tale of Galena, Illinois, which promised so much as a future metropolis, but even in failure is an opportunity for the writer to depict the Civil War and the changes that the building up of a new country

bring into the life of an individual.

We can lounge in our reading chair and learn of Don Juan of Austria, Philip II, and the battle of Lepanto in *Spanish Lover*, or, if Poland intrigues, Sienkiewicz's *With Fire and Sword*, *The Deluge*, and *Pan Michael* have to do with the wars of the Polish Commonwealth. *A Watch in the Night* is thirteenth century in Italy; *The Betrothed*, seventeenth century Milan and an account of one of those pestilences which devastated Europe periodically. Sigrid Undset's trilogy carries us from Italy—in *Kristin Lavransdatter*—to her own beloved Norway, and, under guise of romance, shows us life hundreds of years ago.

*Mr. Britling Sees It Through*, *Greenmantle*, *All Quiet on the Western Front*—a host of volumes!

If you do not know your History this winter, there is no excuse.



**G**RREAT minds receive the influence of great minds, and they are often most original in making their own that which they have borrowed. Dante compels into his service all that was known in his day, Shakespeare takes whatever suits his purpose, St. Augustin is inspired by Plato, St. Thomas is the disciple of Aristotle. There is in living minds a circulation of ideas, as in living bodies there is a circulation of material substances.

# The Dignity of a Christian

By Gerald Ellard, S. J.

Condensed from *The Christian Front*, April, 1936

**T**HREE tenets compose the Christian teaching on the full dignity of man. First, man was primarily ennobled by an elevation far above his natural position, but, secondly, he fell from this high station. Both of these steps were accomplished racially, once and for all, by Adam. The third teaching tells that man is now being restored *individually* by association with Christ, the Restorer. Thus, the individual who fell without willing it personally, can be restored only by a personal, willing recognition and acceptance of this new and vital relationship with Christ. On the other hand, Christ contributes to man's restoration by becoming for each willing individual a link with Divinity, from which new and divinized life flows, making man a Christian, and a man in the fullest sense.

Since this fundamental fact has always been a keynote in the presentation of Christianity to non-Christians, and since it is quite beyond sense-perception, it has been explained by analogies, suited to the differing ages of mankind, and systems of social

organization. Thus at the outset, when society was religiously pagan, and economically agricultural, Christians were likened to a tillage of God, with Christ as the Husbandman, or as slips of olive-trees, grafted unto Christ. Later, when all religion was Christian, and political organization was monarchical, the Christian was called a subject of Christ the King.

In our own shaken day, so aimless in goal, another scriptural term gives man a needed basis in solidarity, "Ye are together the body of Christ, and severally His members". This is the doctrine of the Mystical Body, expressed by Christ in His simile, "I am the Vine, ye are the branches." Thus the dignity of man is identified with this modern exposition of the key-doctrine of Christianity, the life-giving and ennobling union of Christ and man.

Let us Christians, then, as branches of the Vine, cling to the Vine, and live of it, if we would have fruit. They say we are a languid Christianity, believing in our own self-sufficiency; yet

Christ said, "Apart from Me ye can do nothing". They say that we are fraudulent Christians, foliage and branches, and dry, if not bitter, fruit, and nothing more. They say we are a one-branch Christianity, with fruit of only certain Christian virtues, and for only the upper classes of the white race alone, and other hateful un-Christian limitations. If these were so, would not the Gardener have severed us from the Vine as encumbrances?

We should remain ever-conscious of our union with the Vine, since it makes us real Christians, complete and living as members of the Body, that is Christ. As Pope St. Leo said some fifteen hundred years ago, "Recognize, O Christian, thy dignity: and being made sharer of the Divine Nature, be unwilling to return to thy primitive worthlessness by unbecoming life. Remember of what Body and what Head you are a member."



## The Missionary Spirit

*By Rev. Bruno Hagspiel, S.V.D., Techny, Ill.*

THERE is but little true missionary spirit in the world. The missionary spirit is not the sympathy of an hour nor an enthusiasm awakened by romance. It is the pure love of Christ in the soul, constraining the possessor to pray earnestly and to labor cheerfully without notice or applause for the lowest and most destitute of human beings. A rich and sufficient reward for a life of toil is found in leading one ignorant slave, one degraded outcast, or one vile

heathen to accept the offers of salvation.

Experience testifies to the fact that no sympathy or enthusiasm can be the basis for the arduous details of missionary work and perseverance in it for years unless it flows from such genuine and permanent love as our Savior manifested when He was here upon earth. The more we become like Christ, the more shall we possess the true missionary character.

How slow we are to make real

sacrifices for the good of others! It was not so with Christ. He chose for our good to become a Man of Sorrows and to become acquainted with grief—to be rejected, despised, and hated, and to be a mark for the bitterest rage and the finger of scorn.

Go to the garden of Gethsemane. There, in the stillness of the night, the Savior retires to give expression to the violent emotions of His soul. Deep sorrow, keen anguish, and excruciating agony engulf His tender spirit. His strength fails; low He lies on the cold earth. The drops from His pale and agonized features, like the clammy sweat of death . . . no, "like drops of blood" . . . fall to the ground.

Behold Him on Calvary, if your eyes can bear the sight. The rough spikes are driven through His hands and His feet, the cross is erected, the Lord of glory hangs between two thieves: there His torn, bleeding, writhing, suffering body is to wear out its vitality in protracted agony. But all this suffering was as a drop in His cup of anguish—the deep, fathomless, untold agony which was in His soul when, under the hidings of His Father's face, He exclaimed, "My God, my God, why hast Thou forsaken me!"

All this suffering and agony the Infinite Son of God endured that we might be saved. He had a vivid and perfect view of all this, and yet He voluntarily assumed it that we might live.

In view of such an example, what shall we say? If the Lord of glory shrank not from ignominy and scorn, untold agony, exquisite torture and the most cruel death, can anyone possess much of His spirit and yet consider it too much to forego some of the comforts and delights of this fleeting life? Will he refuse to labor and toil with perseverance and self-denial on a foreign shore, to instruct the destitute and the dying, to enlighten the millions and hundreds of millions of heathens who have never heard the precious name of Jesus and are entirely ignorant of the consolations of His grace? Is it too much even to expose one's self to an early grave in a sultry clime, if necessary, that some ray of light may break through the gloom and bring hope to perishing nations? God be praised that the prospect of death did not daunt the spirit of the self-denying Jesus!

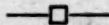
Anyone capable of being alienated in his feelings by ill-treatment, contempt, abuse and rage from the heathen, is not worthy

of being called a missionary. That professed Christian, in whatever land he may reside, who loves a sinner less on account of the personal abuse he may suffer from him, has not the true missionary spirit—the spirit of Christ.

The missionary spirit—there is nothing peculiar in the spirit of the missions, except what “peculiarity” there may be in the spirit of Christ—that it is what all must possess to be His disciples, and without which no one can enter heaven. It is a spirit humble yet elevating, self-sacrificing yet joyful, intensely fervent yet reasonable, meek and yet resolute. It is all this, indeed, but yet nothing more than what is

required of every practical Christian and Catholic.

No excuse can be more absurd and contradictory in terms than that sometimes made: “It is not my duty to go to the heathens or to do something in their behalf, for I am not interested.” A rash statement indeed for one who professes to be a Christian or a Catholic! He excuses himself on the ground of not being interested, or in other words, of not being a real Christian—of not being in possession of a fair title to Heaven! Remember that the least desire to be excused from co-operating with Holy Mother Church in her mission work shows a deplorable lack of the very spirit of Christ.



“**S**HUT not thy purse strings always against painted distress. Act a charity sometimes. When a poor creature (outwardly and visibly such) comes before thee, do not stay to enquire whether the seven small children in whose name he implores thy assistance have a veritable existence. Rake not the bowels of unwelcome truth to save a half penny. It is good to believe him. If he be not all that he pretendeth, give, and, under a personate father of a family, think if thou pleaseth, that thou hast relieved an indigent bachelor. Think them players. You pay your money to see a comedian feign these things, which, concerning these poor people thou canst not certainly tell whether they are feigned or not.”

Charles Lamb.

# Mexico's Heritage

By E. Harold Young

Condensed from *The Magnificat*, August, 1936

ONE must go far back into the history of this hemisphere to understand the hold of Christ and His teachings upon Latin, or Hispanic, America.

The explorers, led on by tales of fabulous riches, ease and power, were charged with the establishment of a three-point program: civilization, Christianization, and exploitation of the Indian. In the interest of the second of these aims, the missionary marched by their side, often laying down his life for the sake of souls.

Such sacrifice and determination marked the spiritual advance of the European civilization on both the North and South American continent. The missionary had come to stay; the day of the Conquistadores was as swift and fleeting as all things temporal. The missionary stepped into the vacancy to assume command of real progress.

The conquest of the Americas went on until Spain had impressed upon the whole of its colonies the way of life of Christian Europe. The culture which grew

about the various centers of trade and government in these areas was thoroughly Spanish, civilized, and as Catholic in tenor as that of the Thirteen Colonies on the North Atlantic coast was inclined to be anti-Catholic.

Too often this culture is judged by the evils which sprang into existence during the first fifty years of its duration. We forget that these abuses of power crept in before the vigilant eye of the busy sovereign of Spain could foresee the need of reform. Spain's possessions in the New World remained on a colonial status for nearly three hundred years, and the events of the first fifty have been allowed to cast their shadow too heavily over the remainder. The exact opposite should be the case. Let the record speak for itself:

At the time of discovery no laws on the books of Spain governed these new provinces. Ignorance or a want of realization of the extent of the provinces to be governed resulted in inadequate laws. Time and again, Isabella insisted that the freedom of the Indians was sacred and must

not be infringed upon; that they were subjects of the crown entitled to every reasonable consideration; that only such work was to be exacted from them as was absolutely necessary for their sustenance and that of their discoverers, plus a proper tribute to the crown.

As time went on, Spain, once hailed as the champion of civil and personal liberty, was forced by circumstances to adopt a most autocratic position: first to meet a foe from without, then to repulse a revolution within which threatened to shake Christian society to its foundations. Let there be no doubt about it: the Protestant Revolution made itself felt in America long before the chaos that followed it played a part in the founding of the Thirteen Colonies.

The work of the missionaries can be gauged by the schools which they opened. In 1535 the College of Santa Cruz was established in Mexico City. It was the first institution of higher learning in America, founded expressly for the betterment of the Indians. The University of Santo Domingo followed in 1538; and as the sixteenth century rounded the half way mark, a decree provided for the establishment of the Universities of

Lima and Mexico City. These were to follow the plan of study of the University of Salamanca. In 1614, the Fathers of the Society of Jesus established the University of Cordoba in the present Argentine.

The universities which dotted the Americas were centers of scholarship. Their staffs contributed much to the knowledge of the world. Time has but enhanced the value of contributions made by such men as Bernardino de Sahagun, the father of American anthropology, and Juan de Torquemada, upon whom we are dependent for much of our knowledge of Mexican antiquities. Degrees conferred following courses in law, theology, medicine, and philosophy were recognized by kindred institutions on the continent of Europe.

With all this intellectual activity it was inevitable that the printing press should make an early appearance. Shortly after the establishment of the (Indian) College in Mexico City, a press was set up in the ancient Aztec capital and before the turn of the next century more than a half dozen similar shops were in operation in New Spain. Literature, architecture, and the arts flourished. *La Araucana*, the epic of

Alonso de Decilla, has been ranked with its Homeric counterparts.

As early as 1542, Valdivia, planning a church, offered a \$10,000 bonus to his contractor for prompt and efficient execution of his plan. Painting flourished as artists were exchanged with the mother country. Murillo's son held classes in South America and Miguel de Santiago studied in Spain.

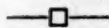
Nor was the material side of life neglected amid this pre-eminence of the intellectual and spiritual. Every mission became an experimental farm not unlike those maintained by our present State governments. Under the constant tutelage of the padres, the Indian gained in efficiency as a farmer (and husbandman).

Thereafter commercial centers developed in places accessible from both the interior and the sea, each becoming famous for a product peculiar to its locale; Buenos Aires for its hides, hair and horns, and Mexico City for its wagons, carriages and coaches. "Made in Mexico" became as

prominent a slogan as "Body by Fisher".

The course of civilization in that area of America which served its colonial apprenticeship under the Spanish flag shows the results. Whence has it come? The answer is attested by the record. To the sons of St. Ignatius, St. Dominic, St. Benedict, and St. Francis, serving under the banner of Christ the King, the New World owes a major debt of gratitude. The heritage of Holy Mother Church descended richly upon the widespread regions of Hispanic America. It has remained for our day to witness the denial of this heritage.

We had the four hundredth anniversary of the first institution for higher learning in America in 1935, and the government of the country upon whose soil that institution stood celebrates the fourth centennial of a priceless gift by repudiation of the principles which made possible the culture of the nation that government purports to represent! The government of Mexico denies its heritage.



*Nothing is more despicable than malice that seeks to  
hide itself under the name of Zeal.*

# The Liturgy of the Mass

**H**ow many of our practices and prayers at Mass are non-liturgical?

Is it in keeping with the real meaning of the Mass to receive communion outside of Mass?

What was the first Mass of the Apostles like?

How did the Tract, Sequence, Gradual, and Alleluia develop?

What is the history of the Offertory?

Why is it better to use a Missal than to follow one's private devotions at Mass?

Father Pius Parsch, a canon in an Augustinian monastery near Vienna, treats of subjects like these in his historical-liturgical-critical-devotional book, "The Liturgy of the Mass".

During the World War in his service as a chaplain, his attention was directed to the importance of the liturgical movement which was already flourishing in some centres. About 1919, he began an intensive drive in his own city and in and about Vienna to interest the laity in the study of the Bible and an active participation in the liturgy of the Mass.

Dr. Parsch's study is not just another book on the Mass, neither is it just another aca-

demie study of liturgy. It is history written by an authority on the Mass of the early Christians and a specialist in the development of the Mass; it is liturgy explained in a human, friendly, and understanding manner; it is criticism from an expert who has made a life study of the Holy Sacrifice; it is devotional literature of a practical nature.

The reader will be startled by some of the author's thrusts at what we think is devotion for Holy Communion; he will be instructed by the clear, direct, pictorial manner in which he handles the history of the various parts of the Mass; he will be edified by the spirituality, the beauty, the simplicity, and the profundity of the many meditations which adorn the pages of this book.

Here is a piece of literature that will make you love the Mass because you know its liturgy.

Translated from the German by Rev. Frederic Eckhoff.

This book is published by Herder Book Co., St. Louis, Mo. \$3.50. Order direct, or from your bookseller. The Catholic Library Service, 120 E. Fifth St., St. Paul, Minn., can also supply you.

#### America

Ave Maria.  
Catholic Action  
Catholic Choirmaster  
Catholic Educational Review  
Catholic Historical Review  
Catholic Missions  
Catholic School Journal

Catholic World  
Central-Black and Social Justice

Christian Family

Colosseum

Columbia

Dominicana

Don Bosco Messenger

Downside Review

Dublin Review

Eccelesiastical Review

Emmanuel

Extension Magazine

Franciscan Herald

Homiletic & Pastoral Review

Hospital Progress

Historical Bulletin

Interracial Review

Irish Monthly

Jesuit Missions

Journal of Religious Instruction

Liguorian

London Tablet

Magnificat

Messenger of the Precious Blood

Messenger of the Sacred Heart

Missionary

Orate Fratres

Our Young People

Pax

Sentinel of the Blessed Sacrament

Tabernacle and Purgatory

The Apostle

The Christian Front

The Far East

The Field Afar

The Grail

The Lamp

The Month

The Preservation of the Faith

The Sign

The Stigmata Magazine

The Torch

The Victorian

The Voice of the Church

Truth

Wisdom

## HONOR TO WHOM HONOR IS DUE

Without the wholehearted co-operation of Catholic Editors, this Digest would still be a dream. To launch the Digest it was necessary, first of all, to secure permission from these Editors to condense the articles in their Magazines. This permission was given in such a generous manner that we shall not soon forget it.

We hope that this "little sister" in the Catholic Magazine family will always reflect honor upon the Editors who have welcomed it.

Never do we want anyone to think—much less say—that this Digest takes the place of other Catholic Magazines. No well informed Catholic would allow himself to say that going to Mass on Sunday is enough praying for the week. The purpose of prayer is to establish a closer union with God. The purpose of Catholic reading is to increase one's power of Catholic thinking and Catholic living. No one who understands the meaning of prayer can pray too much. No one who understands the value of good reading will limit himself to the Digest.

The purpose of this Digest is to prove that our Catholic periodicals do contain solid reading material which can be enjoyed. Every Editor whose Magazine is listed here is interested in pointing to a richer and better way to live the Catholic life. Space does not permit us to give a complete list in this issue.

The Editors of these Catholic periodicals deserve your support. It is their work to prepare nourishment for your spirit. If you like the sample of their work which we present in tasty array, much more will you thrive on the full course of spiritual and mental food which they are prepared to serve you. Our work is to whet your appetite for the nourishment prepared by the Catholic Press.

The book publishers listed below are among the first to extend the "right hand of fellowship" in this undertaking. To them also we pledge our support and co-operation.

Benziger Brothers  
Devin-Adair Co.  
B. Herder Book Co.

Bruce, Milwaukee  
P. J. Kenedy & Sons  
Sheed & Ward

# The Religious Revival in Spain

Condensed from *The Irish Monthly*, October, 1936

**D**ESPITE the almost unbelievable atrocities being committed against the Faith in Spain, it is the stage for one of the greatest religious revivals in the history of the Church. Men are beginning to realize and to see with their own eyes what to expect from the Red fanatics who call themselves the "God-less". For years the sacrileges have been perpetrated without recognition from the Catholic laity. Today that laity, as well as countless other organizations of the civilized world, has awakened, a total absence of protests has turned to a frantic crusade to save the Faith for posterity.

Catholics themselves are astonished at the magnificent religious revival. While in many parts of Spain churches, convents, and monasteries are being razed to the ground, within their very smoke mobs of an awakening people, terrified at the thought of a "Godless" existence, are praying for the final victory which will save their country from complete destruction.

That this revival is not limited to the untouched parts of the

country, but that it is dominant even in those provinces where the Faith was almost suffocated by the continual anti-religious and atheistic propaganda of the Communists, is proven by numerous incidents which have been recorded by foreign newspapers.

"Mother, please don't pray that I may return safe and sound," a 16-year-old volunteer begged, "but pray that Communism may be utterly destroyed, and that God may no longer be offended in Spain."

Thousands of countrymen are leaving mothers, families, and betrothed ones to take up arms in the name of their religion and freedom. Godlessness is not wanted in Spain.

"The thought that my children may be deprived of their Faith terrifies me," declared a father of seven small children who gave them to his neighbors when he went to his death, "but the thought that they may run the risk of being deprived of their catechism terrifies me even more." Men and women from 14 to 80 are unanimous in these sentiments. The White army is almost unlimited as to age and

sex. A fundamental right is at stake.

Enthusiasm for the cause runs rampant. Many of the soldiers wear on their breasts pictures of the Sacred Heart; others, the scapular of Our Lady of Mt. Carmel. Hundreds of the younger ones carry the medal of the Sodality of the Children of Mary. In the city of Pamplona recently, 20 priests were kept busy all night hearing soldiers' confessions. The recipients were so numerous that confessions were heard on the sidewalks and in the city parks.

"Prayer not only comforts the soul," declared one general when thanking friends for the gifts of medals for his men, "but it gives strength to the body."

This faith is further proved three times daily when the Angelus bell calls barracked soldiers together for prayer. Eye witnesses say that it is not unusual to see a whole regiment stop to recite the Angelus in unity when the bell peals out.

Another proof of the revival

is that, since the Reds have become more barbarous, the number of persons receiving the Sacraments has increased with a leap. As a result life in whole sections has been completely transformed.

Just as thousands of martyrs laid down their lives 2000 years ago in the amphitheatres of the Roman Empire for Christianity, so thousands are laying down their lives today in provinces where the reign of Red terror is supreme. Though the Church's persecutors have become more ferocious than ever before, the heroism of Catholics in Spain, in their crusade to save the Faith for posterity, proves that even after 20 centuries the Church still gives her children the same unconquerable strength and the same resistance that she gave to early day martyrs.

Likewise, the day will come when these persecutors will be compelled to exclaim with their predecessors throughout the centuries, "Thou hast conquered, O Galilean!"

*The most virile thing in Spain today is that ancient Faith whose enemies yesterday were prepared to bury it.*

# Are We Really Learning?

By *Edward A. Koehler*

**T**HE modern mind has a marvelous aptitude for discerning facts—and drawing the wrong conclusions therefrom.

In a recent issue of the *Atlantic Monthly*, one George W. Gray very kindly and capably conducted our intellects on a colossal tour of the planets, which left us overwhelmed and bewildered at the immensity of the universe in which we live. The universe, says he, is a system of thousands of millions of galaxies, each a swarm of thousands of millions of stars. Toward the outer rim of one of these galaxies is a star of medium size and moderate temperature: our sun. Among the heavenly lanterns, Castor and Pollux appear as twins, whereas they are really millions of miles apart and travelling in different directions. (In fact Castor is not one but two stars, separated by a distance more than a hundred times the distance between the earth and sun). Vega is approaching at eight miles a second, Aldebaran is receding at thirty-three miles a second, Arcturus is crossing at eighty-four miles a second—yet

all appear fastened to the firmament. With light travelling at 186,000 miles per second, we see the sun as it was eight minutes ago, Sirius as it was nine years ago, the Pleiades as they were five hundred years ago.

Imagine the earth reduced to the size of a period at the end of this sentence. With our planet thus shrunk to one-fiftieth of an inch—a reduction to less than  $1/25,000,000,000$  of itself—and all the other dimensions of the universe deflated proportionately, we arrive at these interesting contrasts: distance, earth to sun, about nineteen and a half feet; distance to nearest star, about a thousand miles; distance to farthest photographed galaxy, about eighty-one billion miles.

Such are the facts. Thereupon Mr. Gray concludes: the great wonder is not the stars, the galaxies; it is the mind of man which has perceived these mysteries and traced the thread of law which runs through all. True and beautiful, indeed, but woefully shortsighted! Peeping at galaxies and overlooking the obvious! The patent conclusion

is: what manner of Being must He be Who created this titanic universe, and sustains it in its perfect harmony! What infinite wisdom must be His Who fashioned the mind of man to perceive His wonders. But somehow he missed that.

In another publication Floyd Parsons calls our attention to the marvels of the human body. Engineers, says he, are prone to talk of the efficiency of modern machines. But no machine has ever been constructed that is so efficient as man himself. Where can we find a pump as perfect as the human heart? If the boss treats it right, it stays on the job for more than 60,000 hours, making 4320 strokes and pumping fifteen gallons an hour.

We have no telegraphic mechanism equal to our nervous system; no radio so efficient as the voice and the ear; no cameras so perfect as the human eyes; no ventilating plant so wonderful as the nose, lungs, and skin; and no electrical switchboard can compare with the spinal cord. Mr. Parsons concludes: isn't such a marvelous mechanism worthy of the highest respect and the best care? Equally true and beautiful—but even more pitiable! So enthralled at the effect as to be

totally unmindful of the cause!

The obvious conclusion is: how mighty must He be Who fashioned this astounding organism! What infinite bounty must be His to unite this bit of handiwork to something in the same order of being as Himself—the soul—greater than a million universes. But he didn't think of that—consuming choice morsels of food for thought, yet dying of mental starvation.

Some three thousand years ago, there lived a certain king, named David. He made some observations, too, but here is what he concluded:

O Eternal One, our Lord, what majesty is Thine over all the world! Thy splendor is exalted above the heavens.

When at night I look up to the heavens which Thy hands have made, and contemplate the moon and stars which Thou hast formed,

I exclaim: "What is man that Thou shouldst be at all mindful of him, why shouldst Thou take interest in him?"

And yet Thou hast made him only a little less than the angels, and hast crowned him with majesty and honor, creating him in Thine own image.

**So, after all, are we really learning?**

# Forsaking All Things

By Edna W. McConnell

Condensed from *The Epistle*,\* October, 1936

WHEN I became the wife of a young theological student, my great childhood desire of serving God in religion seemed to be fulfilled. We began our ministry in an old New England parish. The newness was not worn off and I was happy in the duties of a minister's wife. But my happiness was short-lived, for into that earthly paradise soon came disturbing elements.

I believed my husband's life consecrated to the Protestant cause, but now he timidly suggested his doubt of its worthiness. At first I thought little of it. I believed he was temporarily disturbed and hoped it would pass, but it was not a passing fancy. My own unreal happiness was passing indeed. I did not, and could not, agree with him. It was all very well for my husband to talk about the defects in Protestantism. Defects abound everywhere.

Gradually he was losing his faith in the Bible and prayer, in religion, and finally in God, and

there followed a period of confusion and despair. I was forced by my husband's dogged persistence to view the Protestant Church as she was. Playing fair, I saw a band of people seeking the truth, but groping in darkness.

One minister proclaimed one truth, another the direct opposite. People valiantly carried on under tremendous odds, ever hoping for spiritual revival. I saw churches competing for gains in membership. Laymen were assuming authority to proclaim their own beliefs as truth and these beliefs the minister must profess in order to preach in their churches. Was it any wonder there was confusion in the pew, when the pulpit was uncertain?

This wild confusion in the Protestant church was distressing. Could Christ have founded an institution disjointed by misplaced authority, lack of unity and freedom?

A dim light appeared on our darkened horizon when a friend pointed out the Catholic Church

\*The Epistle is published quarterly by The Saint Paul Guild, 117 East 57th St., New York City. The Guild is organized to render material assistance to former ministers and others, who by becoming Catholics, have sacrificed their means of earning a livelihood.—Editor.

as the only hope. Reluctantly, I turned to view Her structure. Together, my husband and I read Karl Adam's *Spirit of Catholicism*, Vernon Johnson's *One Lord, One Faith*, and Robert Benson's *Christ in the Church*. It was a reasonable faith.

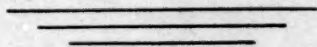
We prayed constantly, we read and talked endlessly, and the light slowly developed. My husband made two retreats at the Monastery in Brighton and returned filled with joy. Later I was able to spend two days at the Cenacle there, the greatest thing that could have happened to me. Until that time, I had hoped the thing would "blow over", as it had for others.

The Retreat Mother suggested books to read, discussed my difficulties with me, and answered my questions. I had never spoken to a Sister before, but I felt at home. I attended devotions in the beautiful chapel and, examining the Sacraments before the Divine Presence, God gave me new light. I was overwhelmed with the desire to accept this

faith, my hungry soul reached out for it. "My Lord and my God," I could truly say before the Blessed Sacrament. I had wished the struggle to end differently, yet I was filled with joy because I had not rested until I made the right decision.

I returned home and we determined to enter the Church at the earliest possible time. We had been through a great strain. Now we were facing a different struggle. Our livelihood was connected with a cause in which we had no belief. With a family of three small children, we needed the income, but we could not continue as a silent follower of the faith. Where would we find employment? At last an opening came.

On March 10, 1935, we were received into the Church, taking with us our three children. Our girls are receiving parochial school training. Our son will also. Again I am happy. Together we begin anew within the portals of the Church where we are enjoying the blessings She alone can give.



# Gone With the Wind

Condensed by *Helen L. Lowrey*

“**G**ONE With The Wind” was handicapped from the start by being a Best Seller! This means that the pseudo-intelligentia will put it on their list of “must be read”. The ladies who drop their R’s, but seldom a bright remark, will once more clutter up the floor space at Jacobs’ with twiddle-twaddle. With them, you have reached the peak if the ink is not yet dry on your copy of “The Last Puritan”, and join the ranks of the great unwashed if you are discovered reading the Book of the Month before last.

“Gone with the Wind,” is war in the South as you have seldom found it. It is war as it came to Georgia. There is no taffeta-bustled damsel weeping against a magnolia-twined pillar. There is no soldier boy limping romantically home with a simple white bandage at a bi-sected angle across his brow, and just enough red stain seeping through to bring out the color of his eyes. But there is war! Thirsting, bleeding men, pillaged homes, burning horse-flesh, and a horde

of ruthless Yankees trampling the heart of General Lee.

Margaret Mitchell has dipped her pen in the blood of the South, and used its surplus to paint the picture of Scarlett O’Hara, a ruthless, calloused creature of fire and flame. Women like Scarlett are not new; every age has had its quota. She has no redeeming characteristics, and yet the half-poignant note on which the book ends leaves you wishing that things had broken just a little better for her.

Quite early in the story there is an incident which brings out most strikingly the base plane to which her reasoning descends. Scarlett learns that Ashley, the one man for whom she holds any semblance of affection, has married a rather simple minded and drab little country cousin. Goaded into a desire for revenge, Scarlett accepts, after a very brief acquaintanceship, the proposal of a callow youth, who follows her about with cow-like eyes and does little to justify his existence. Shortly after their marriage, war breaks out in all

its frenzy, and he leaves for the front. Scarlett suffers the ignominy of despair, when instead of dying gloriously for the Blue and Gray with a cannon-ball somewhere in the vicinity of his liver, he contracts measles and passes on via the pneumonia route.

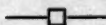
Perhaps one of the finest drawn characters, and almost submerging that of Scarlett, is the swash - buckling, vitriolic Rhett Butler, who eventually becomes her third husband. He upbraids her scathingly, rips wide all her subterfuges, tears down all her pretty defenses, yet he loves her with a devotion that only her own vile nature finally destroys.

She has prayed that Ashley's wife may die. She has demanded that God destroy his baby. And when these things happen, and she sees him prostrate over the body of the only woman he has ever worshipped, she realizes that he is free, and she will have none of him. Her mind paints him now as simpering, weak and ineffectual, and through the same strange channels of reason-

ing she decides that Rhett is the only man that matters, and she hurries home to throw herself at his feet. Rhett's love has died, however. Not even pity remains, and as the story ends he is taking himself and their child out of her life forever.

Scarlett decides that if she could make him love her once she can do it again, only tomorrow is as good a day as any for trying.

It's stark and strangely real, and somewhere when it's over you can't shake off the feeling of oppression that engulfs you. Certainly it merits the title "literature" as we know it today, and yet how much current literature endures? It is often difficult to recall Pulitzer Prize novels of one or two years' standing, yet these are presumably the cream of the publishers' output. Only time can give the proper perspective that decides. And who knows! Perhaps the ladies who insist on reading what's being read, will wake up to discover that, quite by accident, they've stumbled upon a classic!



Of this book *America* says, "For a thousand pages of the finest reading that has come our way in years, there is no better investment than *Gone with the Wind*." MacMillan publishes it at \$3.00.

# The Language of the Church

By Rev. Bernard P. Mangan

Condensed from *Catholic Educational Review*, October, 1936

THE study of Latin in most high schools and colleges has suffered from serious neglect. Some educators say it is a waste of time. But the Latin of the Church is a living language which merits the attention of all Catholic classical students. Most people think of Latin as a language which died a long time ago; they do not know exactly when. Others think of Latin as a language which is studied only by those few who delight in linking themselves with the past, or who find it a necessary means for advanced study in certain fields.

This being the prevailing attitude toward Latin, it may sound heretical to hear it called a living language, though our reference now is not to the language of the Latin classics but to that which has been developed from the classical authors by the Fathers of the Western Church. This Mediaeval Latin is by no means dead; for throughout the world there are men who can converse and discuss everyday topics through its medium almost with the facility of the vernacular. Too often it is forgotten that

the later Latin is a language which all educated people of the Middle Ages knew; that it has a vast and interesting literature, and that it served as a medium of instruction in most European universities until comparatively recent times.

The relative poverty of vocabulary in classical Latin and the endeavor to spread Christianity were two potent factors in the development of Ecclesiastical Latin. The classic authors of Latin literature are inadequate to express all the thoughts and spiritual feelings awakened in the human heart by Christianity. The Christian writers realized that the new religion necessitated the evolution of the old Latin tongue, and this they effected by borrowing from foreign sources and by native invention. Those who used Latin as a medium for teaching Christianity to the masses aimed at being understood, and with this in mind they spoke a language which, although a mixture of Latin and Greek, was destined to become our present Ecclesiastical Latin.

It took life almost simultan-

ously with the Church and has its own particular Latin literature. It has a gracefulness of its own; it can be called unclassical but not dead; it can express all ideas with the same facility as Modern English, as is proved by the hundreds of European students who daily hear many of their lectures through its medium. That it is a language as universal as the Church itself has been amply demonstrated by Pope Pius XI, who has used it as a medium to communicate his messages to all nations from the Vatican City radio station.

Church Latin is unquestionably worthy of a place in the curriculum of every Catholic student of Latin. It is a language that will give him a more intimate acquaintance with all that is sublime in that Church and will lead him to a better knowledge of the liturgy. It would be an injustice to any student of Latin to deprive him of the advantages to be derived from a course in classical Latin, but Ecclesiastical Latin undoubtedly merits a place in our curricula along with Classical Latin.

First-year Latin should, of necessity, be restricted to a thorough grounding in the funda-

mental principles of grammar illustrated by very simple sentences. Classical constructions and corresponding unclassical constructions are found in all our Ecclesiastical Latin, so why not let our eighth grader begin with the less complicated form of syntax as found in Classical Latin; and when he has mastered the mechanics of this form, he will more readily grasp the irregularities which are peculiar to Ecclesiastical Latin. Let him continue his study of Classical Latin until the beginning of the last semester of his second year of high school Latin, and then let him study the Latin of the Liturgy for the remainder of the year. In this way he will have tasted of the wine of ancient culture, and at the same time he will have mastered sufficient knowledge of the mechanics and vocabulary of the language to enable him to understand this language of the Liturgy with reasonable facility.

Benedict XV mentions two reasons for lack of devotion at Mass: ignorance of Latin and ignorance of the Liturgy. With a knowledge of Latin, the Catholic student will bring himself more fully into accord with the wishes of the Pope.

# The Church In Texas

By Albert J. Beiter

Condensed from *Columbia*, September, 1936

**N**EARLY one hundred years before the Pilgrims landed at Plymouth Rock, Catholic missionaries had shed their blood on the soil of Texas. When the Pilgrims were establishing themselves in Massachusetts, Mother Maria Agreda—the “Lady in Blue”—was paying miraculous visits to the Indians of Texas and instructing them in the Catholic Faith. By the time of George Washington’s birth, Catholics had erected some fifty missions for the Indians of Texas; San Antonio had acquired a civil government with duly elected councilmen, sheriff, and justices of the peace; and Spain had taken the steps which determined that Texas was to be a Spanish dominion rather than one of France.

Texas gave to the Church its first martyr within the present limits of the United States. This proto-martyr was Fray Juan Padilla, Franciscan missionary who was slain in the Texas Panhandle in 1544 by the Indians to whom he was ministering. He had been preaching among the

Quivirian Indians and had decided to extend his labors to the neighboring tribes. These people were the enemies of the Quivirians, and Fray Juan’s actions angered the latter. One day, finding him unprotected, the savages filled him with arrows, and the land that is now the United States received its baptism of martyr’s blood.

Outstanding in the history of Texas are the miraculous visitations made to the Indians by the Venerable Madre Maria de Jesus de Agreda. Between the years 1620 and 1631 she appeared more than five hundred times among the Juamo and Tejas tribes, instructing them in the teachings of Christ and urging them to seek the Spanish Padres. In obedience to Mother Maria, the Indians made several attempts to obtain *padres* but were not successful until 1639, when fifty tribesmen appeared at a mission near present Albuquerque, New Mexico, and asked to have missionaries instruct them in the law of the Gospel. Their coming was the first

knowledge that the outside world had of the visitations of the "Lady in Blue," as the Indians called Mother Maria from the color of her habit.

These visitations, made by the miracle of bilocation, have been substantiated not only by accounts among Indians from widely separated places, but also by word obtained from Mother Maria Agreda herself. Fray Alonso Benavides, Commissary general of the Franciscans in New Mexico at the time, visited Mother Maria at the convent of the Immaculate Conception in Agreda, Spain, of which she was the superioress. She told him of her frequent visitations to the Indians of the Southwest. He made two reports of his interview, each some sixty pages long. The first was a letter to the King of Spain, written in 1630; it was found in the archives of the Indies in Seville. The other was a report made to Pope Urban VIII in 1634; it was found by the Right Reverend Monsignor Guilday of the Catholic University of America in the Vatican Archives. Supplementary documents by members of the Papal court were also found by Monsignor Guilday.

One of the greatest heroes of

the time was Fray Miguel Fontcuberta, who is known as a martyr of charity. During an epidemic of fever among the Tejas Indians in East Texas about 1691, he visited more than three thousand stricken Indians on their death beds, devoting himself so indefatigably to the solicitude for the souls of the dying that he also became a victim of the disease.

The Spaniards of Mexico (proper) made some ninety expeditions and explorations into Texas during the two centuries between 1519 and 1731. The Narvaez expedition was one of the first notable efforts in Texas, but like other early *entradas*, it had a tragic end. Only four of its members survived; among them, however, was Cabasa de Vaca, the first white man to cross North America. His party reached the Pacific in 1536. The present year is thus the four hundredth anniversary of their memorable accomplishments. The English settlement of Jamestown was then nearly three quarters of a century in the future.

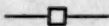
The first Solemn Mass to be said in Texas and authentically recorded, was sung by Fray Juan Larios at San Isidro, in West Texas, on May 16, 1675. Fray

Larios was the missionary head of the Bosque-Larios expedition which marked the first adequately organized missionary effort of the Spaniards in Texas.

Of the approximately fifty missions established in Texas by the Spanish, most have fallen into ruin or disappeared entirely. However, four are standing and in use at San Antonio, beside the San Fernando Cathedral of which a part dates back to 1734. In the heart of the city is the

structure that once was the mission of San Antonio de Valero—which is now the famous Alamo, shrine of Texas independence.

All the foregoing information and vastly more is contained in the first two volumes of the history being written under the auspices of the Texas Knights of Columbus Historical commission. The completed history will consist of seven volumes, with the title "Our Catholic Heritage in Texas."



## Some Objections To Study Clubs

Many adults refuse to join a study club because they consider themselves handicapped as learners. They usually urge the following objections.

1. I finished with "studying" when I graduated from school.

Answer: You consider "learning" in the light of your school experiences—as a matter of marks and examinations. But a study club implies none of these. It is simply the gathering of a few interested persons who—under select leadership—wish to improve their mastery of the Catholic religion.

2. I am too old to learn.

Answer: We are learning con-

stantly whether we wish it or not. As long as we keep our eyes and ears open we are learning. Daily contacts with people and with new realities, reading of all kinds, travel, radio, lectures, all imply learning on our part. Every new idea provokes a certain amount of study. Scholars are agreed that the power to learn does not diminish or disappear in adult life.

3. I have no time to study.

Answer: It is precisely because you are very busy that you should join a study club. A study well planned will not only add to your information but will prove a relaxation and refreshment. It will

bring into activity other powers of your mind by turning it away from the cares and worries of life. Usually those who study best are most active in other occupations also. Study is not a matter of foregoing one's recreation but of organizing and using one's time well.

4. I have forgotten how to study.

Answer: Although you have forgotten your habits of study, it will not take long to revive and relearn them. The fact that you have lost interest in study shows that your former study habits were unsatisfactory and deserved to be dropped. A new set of rules should be set up in their place.

5. I have no taste for reading.

Answer: You dislike to read because you do not know how to read or where to find suitable material. You need someone to help you in the process of finding the material you would like to read.

Again, you, perhaps, have not learned to read silently and quickly. Moving the lips while reading, making throat and tongue

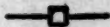
movements — laborious, slow, oral, voiced reading—add greatly to the difficulty of reading.

6. If I begin to study now, others will laugh at me.

Answer: Ridicule and unfriendly comment can come only from those who are ignorant of the importance of continuing one's efforts at self-betterment. The fact that you wish to study does not mean that you belong to the handicapped or underprivileged. No adult is intellectually a finished product.

Large corporations are continually studying the newest methods of production and selling. The farmer is studying scientific methods in order to get the best results from his soil. Parents are studying child psychology in order to bring up their children better. Men and women are enriching their life by developing their appreciation of art, music, painting, architecture, history, methods of recreation, etc. Surely that topic which is all-important for us—namely, religion—is deserving of our constant study, interest and attention.

The above is condensed from a chapter on Study Club Practice, published by the Catechetical Guild, 120 E. Fifth St., St. Paul, Minn.



# A New Peak of Spiritual Prosperity

By Louis A. Gales

AMERICA, in the bulk, is still a God-fearing nation. Even Big Business is almost ready to admit man has spiritual forces which cannot be harnessed.

Many pointers indicate that America is slowly awakening to the true meaning of life. Ideals are reborn when America sleeps. Her children are again pondering such questions as: "Why all this worry? Why are we living? Is it merely to die? Is it only to build up fortunes for others who will also die?"

These and a thousand questions must be answered by leadership. Every searchlight of truth must point the way until America's children have found footing in the "land of the free".

"The truth shall make you free" is not an idle saying of some unknown leader. His teaching is one light that will never fail. The blind cannot see it, but He can still cure blindness.

Business leadership tells us that greater confidence in man is the one thing necessary for economic recovery. These men know the value of confidence. They want us to believe in man, but they themselves frequently refuse to profess faith in God.

These men are good at heart. But they are spiritually blind. In their better moments they have thought: "What a wonderful thing it would be if there really was a God." How glad they would be to meet the Divine Physician!

Men of faith are convinced that the Creator is not puzzled by the problems of tiny beings who walk upon His Earth. They say that God will come quickly to man's rescue if mankind will but cry out with one voice: "Lord, save us or we perish!"

Millions believe that they are *more* than clods of earth mechanized by a thinking apparatus. They are sure that a soul is back of all this thinking. A soul able to create spiritual ideas, must itself be spiritual. They reason that the soul will outlive material things, even as thought outlives the thinker.

Encouraged by the teachings of philosophy and religion, millions dare to believe that they are beloved children of an Almighty Father who made them to know Him, to love Him and to serve Him. They believe that God wants to lead mankind to the mountain top of truth, there to see the sunrise of a better day.

*It is with words as with sunbeams; the more they are condensed, the deeper they burn.*

*Southey.*

**London**

It seems to me that this will be an extremely valuable apologetic publication . . .

*Editor of The Tablet.*

**Canada**

I think it fills a long-felt want and I am willing to give it my generous support.

*Editor of Der Marianbote*

**New York City**

I do believe there is a plan open for such a Digest on our Catholic bookrack. Through it many Catholics should discover otherwise hidden literary treasures of the Faith.

*Editor of Emmanuel.*

**Nebraska**

The Catholic Digest promises to be of such exquisite mental delight, because of its *multum in parvo* that I am anxiously awaiting its first issue. I want to be associated with its readers from the beginning.

*F. J. K.*

**Washington, D. C.**

I am convinced that your project is of the greatest value and I wish you every success. You may be assured that I will lend you whatever support I can.

*Editor of The Catholic Educational Review.*

## STATEMENT OF POLICY

It is the purpose of this Digest to select, condense, and republish articles from Catholic publications the world over. It does not propose to compete with, nor supplant, existing magazines. On the contrary it aims at promoting Catholic journalism by finding new readers, awakening new interest.

Its editorial staff intends to give its readers interesting aspects of the Catholic Church, stimulating opinion of Catholic writers, new expressions of old truths in simple and easy fashion. Let readers write us what articles have helped them most, pleased them best, in this Digest and elsewhere. Articles should be known by their fruits; and editors guided by their readers.

The Catholic Digest has already been welcomed into the ranks of Catholic journalism, a welcome most gratifying to its editors. Let readers welcome it to their library tables.